THE SPIRITVALL ARMOVR.

With which being furniſhed, a Chriſtian may be able to ſtand *faſt in the euill day, and time of tryall; and to quench all* the fiery Darts of the wicked.

Written by that godly and learned man, PAVL BAINE; *ſometime Preacher of Gods word at* S. Andrewes *in* Cambridge.

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To the godly Reader.

THe Author of this Treatise (Christian Reader) hath left this world, and is gone to the place of the blessed, resting himselfe in the bosom of blessed Abraham. Hee was a godly and faithfull man whilest hee liued, as his life shewed; so also his labours and workes which hee hath

left behinde him doe testifie. Pittie it is his dayes were no longer, that hee might haue finished many things himselfe which hee had begun; some of which are perfected by others, and some likely neuer to come forth. Howsoeuer it fare with other of his Works, it seemeth that this was perfected in his lifetime, by his owne hands; which I wish may not onely come to the hands of Gods children, but into their hearts chiefly. And though he haue finished his course & is gone the way of all flesh; yet think that hee speaketh to thee by this Book, & bids thee to put

on

on this ſpirituall Armour, *which is indeede the whole Armor of* God. *For this Armour being put on will defend thy ſoule againſt not ſome, but all the fiery darts of the wicked. Happy & thrice happy is that ſoule that is thus defended: for it ſhall go well with it heere in this world; but a thouſand times better with it in the world to come. Reade it: remember it: practiſe it: and the Lord giue thee vnderſtanding in all things: and bleſſe it vnto thee.*

THE SPIRITVALL *Armour.*

EPHES. 6. 10.

Finally, my brethren, be ſtrong in the Lord, and in the power of his might.

NOw followes the concluſiō of the Epiſtle: in which are three things; firſt, an exhortation, to the 21. verſe. Secōdly, a narration of diſpatching *Tychicus*, verſ. 21. 22. Third-

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The ſumme of the Exhortation is, that wee would fortifie our ſelues, to the end wee may goe through with theſe things which oppoſe vs in our Chriſtian warfare.

Now the manner is twofolde: Firſt, by looking at the ſtrength we haue out of our ſelues in God, Secõdly, by harneſſing our ſelues with a ſpirituall ſtrength inherent in vs. For theſe do not one explane the other, becauſe 1. *Pet.* 1. 5, Gods ſtrength and faith are diſtinguiſhed, as the matter apprehended, and the hand apprehending; and it is more ſutable to this Allegory: For the ſtrength of the

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Vse 2.

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1. *That Chriſtians muſt haue a reſolution in their courſes.*

Secondly,

condly, who it is or vpon what strength it is wee must be courageous. For the first, the Apostle teacheth so much, 1. *Cor.* 16.13. *Watch yee, stand fast, quite your selues like men:* hee doth call vpon vs to bee valorous, like as *Ioab* exhorted his souldiers fighting for their countrey, 2. *Sam.* 10. 12. And of the Christians, it is saide, they did with full purpose of heart cleaue vnto the Lord: and the selfe same spirituall fortitude is necessary in the things wee vndertake or suffer, if wee meane to goe through with them. Take heed therefore: for the Lord hath chosen thee to build the house of his Sanctuary, be strong therefore & do it. *Luk* 9.51.

1. *Chron.* 28.10.

It

It is sayde of our Sauiour Christ when his time was come to suffer, hee set him selfe fully to goe to Ierusalem. *Now this spirituall courage doth shew it selfe in three things.*

First, it doth *expell the* 1
fears of cowardise, when we see great enemies against vs. Deut. 20, 23. Let not your hearts feare nor be afraide of them: for though a man see a hideous masse of corruption, yet shall it not affright him. 2.
It makes vs not to be dismaide 2
at the difficulties that meete with vs: though a man come by knocks, yet hee maketh not dainties of them. For *Paul* though hee was driuen vpon that he would not, yet he was not dismaid, but gaue

God

God thanks that the beſt part of him did looke another way, & that Chriſt was
3 his righteouſnes. 3. It doth ſhew it ſelfe in this, that *after we are foyled, it maketh vs renew our battell*, and valiantly charge our enemies with freſh aſſaults. *Iud.* 20. 22. The men of Iſrael plucked vp their hearts (there is courage) and renewed the battell; ſo *Paul*, though the Diuell did buffet him againe and againe, yet being courageous, hee did renew his ſtrength againſt it by often prayer. This then doth
Vſe. rebuke the timorouſneſſe in vs, that when wee ſee the manifolde enemies, which we haue, our hearts melt, & if we be foyled, are ready to caſt

caſt away our weapons; which cowardiſe doth encourage the aduerſary, as courage doth daunt him. The Diuell is like a ſerpentine Crocodile: the property of which is, if one followeth, it flieth away; if one fly, it purſueth him: reſiſt him, he ſhall fly; be afraid, he wil follow. Men are, as *Ieremy* complaineth, courageous to doe euill, but they haue no courage to doe good. If a Bear or Lion be in the way, they will encounter the greateſt difficulties: if one courſe proue not, they will turne euery ſtone; which ſhould make vs much more double our courage in that which is good.

2. Wee ſee hence, how that

that Gods almighty strēgth is it, on which our courage must be builded. *Esay* 30.15 Thus saith the Lord God, in quietnes and rest shall ye be saued, in quietnesse and confidence shall bee your strength, *Phil.* 4. 14. I can do al things through Christ that strengtheneth mee. 1. *Pet.* 1. 5. We are kept by the power of God vnto saluation: for no strength but his can preuaile against the strong one in the world: he bruseth the Serpents head, he dissolueth the workes of Satan, *Genes.* 3. *Ios.* 3. 8. The Israelites could not haue come out of Egypt, nor entred the Land of *Canaan*, if the Lord had not subdued their enemies, neither

ther might they bee confident in ſword or bowe, but in the name of the Lord only, in their ſtrong God: much more muſt our courage be builded on God, ſeeing their enemies are fleſh, ours are ſpirits of great power. Look as it is in ſouldiers, their chiefeſt ſtrength lieth in their Captain: ſo is it true heer, that al our ſtrēgth lieth in Chriſt, the Captaine that leadeth vs to ſaluation, his power doth all our workes for vs: & that which is to be in vs, doth but fit vs to ſtand ſtil and look to this almighty power of God, which ſubdueth all things for vs. It muſt teach vs therfore to diſclaime our owne ſtrength: he rhat will be wiſe muſt *Vſe 1.*

must become a fool; he that wil be ſtrong, muſt learn to ſee himſelf to be weaknes it ſelfe. Wee our ſelues before our conuerſion are of no ſtrength. *Rom.* 5. 6. After, of no ſtrength: Not that we are ſufficient to thinke a good thought. 2. *Cor.* 3. 5. None can name the Lord Ieſus, but by the holy Ghoſt. 1 *Cor.* 12. 3. Hee is happy that is grown vp to be emptie of himſelfe: we are as full of ſelfe-confidence as of ſelf-loue, though we cannot diſcerne it. This is the reaſon wee are ſo often foyled, that wee might ſee wee are of no ſtrength, that all our victories muſt com from God. *Iud.* 20. The Lord let the Iſralites fal in a moſt iuſt quarrell

rell

rell against their brethren, that hee might strip them of that self confident presumption they had in themselues. And *Paul*, so holy an Apostle, was brought to the gates of death that he might learne this lesson. 2. *Cor.* 1. 9. What maketh vs after diuers fals, to bee no more afraid of the enemies that buffet vs? what maketh vs that we can no more feelingly run vnder the wings of Christ? whence is it that we haue no more pouerty of spirit in the experience of our frailties, but that secret selfe-confidēce is mighty in vs? Seeing that all our coūrage must be in this, that God is with vs; let vs bee nothing in our selues. The blessed soules can

say with *Paul*, *Phil.* 3. 3. We are those whose harts being circumcised, reioyce in the Lord Iesus, and haue no confidence in the flesh.

Vse 2. Secondly, let vs learne to build our selues on this Rock, on our strung God Christ Iesus. As those vncircumcised *Philistims* did place all their hopes of the battell in their *Goliah*: so must wee place all our hope in Christ Iesus: this is our strength, *Exod.* 14. 13. Stand still, fear not, behold the saluation of the Lord which he will shew to you this day. *This is a most blessed estate, to leane on the Lord, and on the power of his might: many are the benefits of it.* It will feare no opposition. For what cānot Gods al-

almighty power ſubdue? *Pſalm.* 27. 1. 2. It will not be diſmaid when all meanes in ordinary conſideration faile vs: hee ſaueth by few, yea without any, as well as many. *Rom.* 4. *Abraham* cared not for the deadneſſe of his body. 3. Hee that hath no truſt in himſelfe, but leaneth on the power of God, will, though he fall often, ſtil haue hope: for hee that knowes he hath no ſtrēgth, cānot wonder if when God leaueth him hee doe fall: and hee that maketh Gods ſtrength his ſtay, though he be neuer ſo far from a thing, yet will not caſt away hope in time to obtaine. Finally, hee will deſire to grieue ſilently for his weakneſſe, h-

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will ſo learne to ſee there is no ability in him, that hee will further leane his faith on the power of God. *Pſal.* 60. 11. Giue vs help againſt trouble, for vaine is the help of man. *Pſal.* 69. 29. When I am poor and in heauineſs, thy helpe O Lord ſhall ſtill exalt me. What vſe the *Pſalmiſt* maketh of this, that the Iſraelites had fought vnſucceſfully as left of God? Laſtly, this is all our ſecurity, that it is not the ſtrength in vs, but the power of Gods might that muſt helpe vs to ſaluation. If wee had the ſtrength of our firſt parents, and were left to our ſelues, wee ſhould come ſhort of happineſſe: but this being it that doth keepe vs (Gods

ſtrength

ſtrength being truſted to by faith) the ſelfe ſame ſtrong God being the author and finiſher of our faith. *Heb.* 12. this puts all out of doubt. 3. We muſt glorifie the power of God in all things; it is he that ſtrengtheneth vs. *Eſay* 25. 10. He worketh all our works for vs. *Pſal.* 108. 13. Throgh him we ſhal do valiantly, hee is our ſhield, tower, rock, ſtrength, and glory.

Now followeth the ſecond part of fortifying, concerning the furniture we are to haue; laid downe in generall to the 14. verſe, in particular to the 21. Firſt, he layeth downe the dutie. Secondly, he doth, as a faithfull Herald, againe repeate

his proclamation, becauſe we cannot heare on this ſide eaſily, but would ſaue our ſelues peaceably, without looking after warfare. In laying downe the dutie, he deliuereth in the beginning of this verſe, the thing to bee done: Put on the whole armour of God. 2. The end, that you may be able to reſiſt. 3. The reaſon, which hath reference to the dutie, and end; in the 12. verſe. Now in the thing to bee done, three things are to be marked. 1. That Chriſtians muſt haue armour that is compleate armour, to couer them from top to toe. 2. That they muſt not haue it lying by them, but muſt put it on. 3. That the Chriſtian

stian armour is for matter and making, of God, that is, divine and spirituall. For the first, *there is great reason to proue that a Christian must haue armour.* For he hath enemies that would wound him deadly otherwise: It is with vs as with the Israelites in *Exodus*: so soone as hee tooke them out of Egypt, hee led them thence armed; because that *Pharaoh* hee knew would followe them, and puissant Kings encounter them as they marched to their inheritãce. Againe, a Christian is borne with his armor on his back, so that he can as wel cease to be a Christian as cease to be armed. That which is fabulously spoken of the race of

Anſ. 1.

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Gyants, is truely ſpoken of vs; we are no ſooner born then wee haue our ſwords girded to vs, our ſhields on our arms, &c. For the word doth beget vs, Faith is the firſt thing formed in vs. *Now that wee muſt haue compleate armour, it is hence manifeſt:*

Anſ. becauſe it were in vaine to haue ſome parts couered, and to lie open to mortall wounds in other ſome. The Diuell is like thoſe Champions, who if they cannot wound the head nor the heart, they will prick any part rather then faile. Chriſtians then muſt haue their compleat harneſſe couering them from top to toe, which doth ſhewvs how vnchriſtiá many are, who know not if

Vſe 1.

they

they ſhould ſpeak truth that that there is any ſuch armour. Like Iſrael when there was not a Smith, nor a weapon in it: ſo is the face of our Iſraelites, they look not (though they haue bound themſelues by the Sacrament to be warriours) after armour. If thou haſt not this armour, knowe the Diuell hath ſurpriſed thee, and holdeth thee as a ſlaue to him. Againe, many forget that they muſt haue compleate armour, ſuch as muſt couer them all ouer: and therefore though in ſome things they ſeeme couered, yet in others they are without defence.

Secondly, we muſt mark that he doth not ſay, we muſt

have armour, or prepare it, but we must put it on: ob-

Doct. serve thence, that *It is not enough to knowe there is such armour, but we must haue it buckled alwaies vpon vs, in readinesse by vs:* we must not doe as many, who haue wardrobes of apparell, but they weare them not; as good haue none, as vse it not. But you will ask me, How may

Quest. we put it on? *Answ.* If we do

Answ. vncase vs of that which will not let it bee drawne vpon vs: for as he which vvould put on a nevv suit, must first put off his olde; so vve. Se-

2 condly, vve must in conscience of our infirmity pray to God to fit this furniture about vs: for, looke as little children, although they haue

apparell,

apparell, they cannot put it on further then the nurſe or mother doth make them ready: ſo it is vvith vs. Thirdly, vvee muſt put on theſe things by exciting and augmenting them: as for example; Wouldeſt thou put on the ſhield of faith? doo it thus; I am a poore captive: vvell, Chriſt hath bid mee hold him, and he vvill make me free. I am troubled vvith lavves of evill: vvell, Chriſt is a ſanctifier: every time vve renevv faith, vve put on this ſhield. Fourthly, the vſe of this armour doth put it on: for beſides as in apparell by ſtretching our ſelves vvee make it fall to our bodies, theſe graces have this; being exerciſed, they increaſe the more.

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more.

Vse 1 This doth rebuke many, yea many that have armour. Look, as evidences', till ſom flavv be found, are not peruſed: ſo our vveapons, till God muſter vs vvith ſome calamities, are not vſed. When I ſee theſe ruſty halberds, calivers, muskets, hâging vp in the time of peace, I may ſee hovv it is vvith our ſoules. The graces of God are not kept ſhining, vvee do not gird them daily to vs as vve ought: therefore vvhen vve ſhould vſe them vvee ſhall finde them out of kilture at the leaſt. Againe, many ſlothfull ſouldiers for eaſe put-on ſome, and leave off otherſom: though they look to the maine, yet they

they care not for the lighter vvounds; their eies, tongues, eares are ſhot through, as *David* in *Vriahs* matter had not his eies fenced.

Againe, it lets vs ſee hovv vvel a multitude of the faithfull, a virgin betrothed to Chriſt, may be compared to an army (for terrour) vvith banners. Is it not a fearefull thing for an enemy to ſee an army all clad vvith gliſtring armour from the crovvn of the head to the feet? ſo is it for theſe ſpirits to ſee their ſouls ſo armed. The laſt thing to bee marked in the duty, is *the kinde of armour* [of God] *which word noteth* both *the maker and metall of it*; teaching vs, that the vveapons vvherevvith vvee reſiſt the *Vſe 2.*

the divell must be spirituall. Our vveapons (saith the Apostle) are not carnall, but spirituall, 2. *Cor.* 10. 5. *There is no armour of proofe able to resist him, which God himself doth not forge*, and is not spiritual: for the strength of brasse and stone is nothing to him; that of the Leviathan may be applied to him, *Iob.* 41.

Secondly, such must the armour be to resist, as the assault is vvhich is made against a thing: novv the divell doth not come against vs vvith svvords, but vvith spirituall suggestions to vvithdravv vs; labouring *to withdraw vs* from righteousnes and fellovvship vvith God, to vnrighteousnes and the creature, leaving the creator

ator. Wherefore vvee muſt not fence our ſelues againſt the aſſaults of Satan by any human means, by any thing vvhich the vviſdome of man can ſuggeſt: but as *David*, encountring vvith *Goliah*, laid aſide *Saul*'s vveapons & furniture, and vvent againſt him in the Name of the Lord: ſo vvee muſt ſay, Not armed vvith our ovvn vviſdom, ſtrength, or helps of the creature, do vve ſeek to put to flight the povver of darknes, but in Gods armor vve make reſiſtance. Secondly, it doth convince many of notable folly, vvho vvill march againſt the divel with armour fleſhly and diveliſh; as the Papiſts, vvho in proceſſion haue banners vpon poles,

poles, vvho on Palme-Sunday cary palm-boughs, vvho put truſt on croſſes, crucifixes, holy vvater, &c: for, not knovving the power of godlineſs, they think vvith fleſhly ceremonies to chaſe away the ſpiritual powers of darknes. Againe, many troubled vvith tentations of blaſphemy, or ſelf-murder, they vvil to phyſick; as if by letting of blood or vomit, they could purge out the divell: others, vvhen the evill ſpirit doth annoy them, they make reſiſtance but as *Saul*, call for muſick, this or that company, and employ themſelues more buſily, that one naile may driue out another; in a vvord, ſo reſiſting that evill one, troubling themſelves,

that

that they make themselues twofolde more the children of the Diuell. 4. There are some who when they are so troubled, will not sticke to goe to wisards: when the Diuell doth wound them, they will seeke to him for a plaister: that cure will bee well done, when the murdering spirit must play the Surgeon. Now followeth the end, *that yee may bee able to stand.* Two things must bee vnfolded. 1. What this meanes (*to stand*)? *Ans. A souldier standing orderly to his fight, doth neither run forth to his perill, nor retyre through cowardise; neither is beaten downe through violence.* So that *standing*, is holding their course without hurt receiued. *As-*

assaults of the Diuell are of two sorts: forcible or politike. Now this Text speaks of those subtle stratagems, the worde signifying one principall kinde (to witte) ambushment, that put for the other: the sense then of the words is, that you may bee preserued harmeleſſe, notwithstanding the Diuell do practice all his stratagems against you. Thus you see what is the benefite of our Christian furniture: it doth put vs out of danger; this is tryed proofe, we neede not feare any shot if it bee well buckled vnto vs: thus Christ being with this harneſſed, the Diuell could not fasten any thing on him: for euen some peeces, are of no

leſſe force, much more the whole. 2. *Pet.* 1. He thay ioyneth faith, vertue, knowledge (which all is but the breſtplate of righteouſnes) ſhall not fall: *Iohn* ſaith, faith (which is but our ſhield) is our victory. Now if one peece bee of ſuch vſe, how beneficiall is the whole? Againe, in the falls of the Saints it may be ſeene how they caught their wipes, for lacke of their armor. Which muſt teach vs firſt, to priſe and get vs this furniture. We ſee how going to warres we eſteeme more then life ſuch an armour as can ſecure vs, that wee need not take care for gunſhot: how much more ſhould wee count of this, which keepeth the life of *Vſe* 1.

of God from being wounded in the ſoule. Which if we were fully clad with, vve might fight at the Cannons mouth ſecure from danger.

2 2. It doth let vs ſee what we muſt blame when wee are wounded; our want to our ſelues in not putting on this armour: for hence it was cauſed.

2. *Wee ſee that the Diuell doth vſe policie in aſſaying vs,* Thus from the beginning he ſhewed more of the Serpent then of the Lió. 2. *Cor.* 11. 3, He did through deceit beguile *Euah.* 2. *Theſ.* 2, 8. His working is not in all power onely, but in all deceiuablenes of vnrighteouſneſſe: he is the father of common Machiauelisme: hee know-

knoweth the Lions skin wil not come where the Foxes may enter; and if hee were ſtrength without ſubtilty, he were the leſſe to be feared. For vvhat is the Poets *Poliphemus* vvhen his eyes are vvanting? what is ſtrength if wiſedome and policie bee vvanting or abſent. But for our further inſtruction, wee muſt ſearch out vvhat theſe ſubtill ſtratagems are, whervvith hee doth circumuent vs: not that vvee can finde them all out, but that wee may point at the fountaines of further meditation.

Theſe may be conſidered generally, or more particularly. Generally, his policy in fight is, that he obſerueth all circumſtances for his aduantage

uantage: as perſon, place, time; and as hee ſet vpon Chriſt in the Deſart when hee was now hungry: the condition of the party, whether in proſperity or in aduerſity, religious, or otherwiſe: his weapon in choo-ſing and vſing of which hee hath great ſkill: and two things are here remarkable and moſt eminent. Firſt, that hee will then redouble his forces, when after God is ready to remooue him: as men that beſiege a Citie, if they haue intelligẽce of any power comming to remoue their ſiege, they will put forth all their courage: trying if they may make breach or ſcale the walls and enter. *Reuel.* 12. 12. Hee can ſo

vvatch

watch opportunity, that he can be ready to hurt vs with our owne weapons. As 2. *Cor.* 2. 7. hee would haue ſwallowed vp the *Corinthian*, in his repentant ſorrowe.

The more particular conflicts and aſſaults, ſome are leſſe ſeene, ſome are more openly hoſtile. *The leſſe manifeſt aſſayling of vs is*, when hee diſſembleth his perſon, or his ſtrength: For Satan often commeth in the perſon of a friend, ſometimes in an Angels of light, ſometimes in the perſons of Saints departed; and hee is like that policy of the *Gibeonites*, *Ioſ.* 9 9. Like the King of Iſrael who fought with *Aram* in other apparell: or like as if 1 *King.* 22. 30.

a

a Man of warre meeting an enemy ſhould hang out the ſame colours with them, and ſet men ſpeaking the ſelfe ſame language, and of the ſelfe ſame habite with their enemies, and ſo ſhould board them and ſinke them at vnawares; theſe therfore muſt a little bee opened. *Firſt, hee commeth and cloſeth as a friend*, inſinuating, as if hee bare vs more good will then God. *Geneſ.* 3. God knoweth if your eies ſhould be opened, &c. ſo to Chriſt, Maſter ſpare thy ſelfe: but mark what Chriſt replyeth, Goe behinde me Satan. So hee commeth to another. What? he hath abuſed thee; doe not let him doe thee that wrong, others will bee hear-

heartened to doe thee the like. So when he perſwades couetouſnes, You muſt haue ſome thing more then this: You haue, and may haue a great charge: ſo to him that would double his diligence, What neede you ſo diſeaſe your ſelfe? God forbid none but ſuch great paines takers ſhould com to heauen. Thus hee would with a friendly parlie, with a *Ioabs* kiſſe vterly betray vs. Secondly, he hath ſometimes *taken on him the perſon of an Angel of light*, in wordes which hee can ſpeake good. *Marke* 1. 24. and 5. 7, Thou art the Son of God. The maid with the ſpirit of diuination ſaith, You are the ſeruants of the moſt high God: but he pro- *Acts* 16. 16.

faneth the words, and vſeth them vnto euill ends, to win himſelfe credit in his lying, or weaken the truth of them by his confeſſing: ſo in *nomine domini* beginneth much wickedneſſe. Secondly, hee will ſet vs vnſeaſonably and buſie vs about good works, and thus hee did *Martha*, *Luke* 10. 40. making her ſo buſie in the entertainement, that ſhee had no leaſure for the better worke, that which *Mary* choſe. This is his wickedneſſe, and he alwaies doth it either to iuſtle out a better work, or to draw-in with that good ſom greater euill. So in the Church, many reade often and are thinking of good things, but the Diuell doth draw them to this,

this, that they might not attend the worke in hand. Thirdly, hee will perſwade to euill vnder the ſhew of good: thus hee will make vs vnder the pretence of diſcretion and moderation, be like thoſe who were neither hotte nor colde, fit for nothing but to be ſpued out of Gods mouth: He will with a ſhew of zeale fetch vs off to murther. *Luk.* 9. 54. Hee did the diſciples, and thus hee beguileth ſuch who will reform without authority, and the Browniſts who beguiled with a falſe ſpirit of zeale, make ſeparation: ſo by perſwading prouidence, hee doth fill the heart with couetouſneſſe: ſo by perſwading perfection, hee

folleth in will-worſhip: ſo theſe doctrins of Diuels forbidding meates, mariage, religiouſly, are broached vnder pretence of chaſtity, abſtinence; invocation of Angels and doubting, vnder pretence of humility. *Col.* 2. and vnwritten truths with curious queſtions, vnder pretence of profound learning: ſuch like doctrine. *Reuel.* 2.24 ſo ſtiled, is called therefore the depth of Satan. 4. By diſſwading that which is truely good, as if it were a vice: thus repenting, and leading new liues, and taking vp the orders of God, this is new-fanglenes, and leuity: thus doing any dutie that is not ſo generally receiued, it is diſſwaded as

ſingu-

ſingularity and pride; thus zeale is madneſſe, as in Chriſts practice cenſured. *Mar.* 3.21. And *Paul* vvas thought to be mad through much learning: thus the lawfull remedy is calumniated as vncleanneſſe; depending on Gods providence is counted tempting him: as in that example of *Ahaz*, *Eſay* 7.12. Particular faith is pride, &c. And thus he doth ſette fine colours on foule cloathes, and like an Angel of light doth beguile vs. 3. Hee taketh on him the perſon of Saints departed: as apparitions for the confirmation of erronious doctrines, do fully aſſure vs.

The ſecond leſſe apparant action is, his diſſembling of his

ſtrength; ſomtime eleuating, leſſening his power: as whē our Lord hath foyled him in vs, hee will make vs if he vvere eaſily withſtood that vvee might after a ſort command him, that then wee might wex ſecure, and bee betrayed, 2. By diſſembled flight, like the ſtratagem vſed, *Ioſ.* 7. *Iud.* 20. Hee will ſeeme as fled, but then hee playeth the *Parthian*, hee fighteth moſt dangerouſly: Thus many that haue beene prodigall, giuen to women, are grown better husbands, and become new men; the Diuell ſeemeth to bee fled: but if they be not new creatures indeede, having new hearts, hungring after righteouſneſſe, and the knowledge

ledge of God, in Christ, the Diuell hath them farre surer then before.

So in *Saul*, when the evil spirit came vpon him; when *Dauid* played, the Diuell seemed to be gone, but alas nothing lesse. So some haue bin troubled in conscience, and they haue skinned all ouer in their manner, all is quiet now: but let them beware, for if they haue not met with the right cure, the Diuell by lying still, and dissembling flight, will make them secure to their destruction.

Now, vvee cannot finde them out better, then by considering of warlike stratagems, to one whereof the holy Ghost here hath refe-

rence. Novv theſe are diuided into three bands: for they are either in prying out, or in concealement, or in matter of attempt. For the firſt, the diuell doth pry into vs, and knovveth vs but too vvell, hee is named from knovvledge, yea he hath his intelligences frō every look, geſture, affection, &c; that vve may ſay as *Aram* did, We can doo nothing in our bed-chamber, but he vnderſtandeth it, 2. *Kings* 2. 11. 12.

Secondly, for concealement, he is as ſubtill to finde vs out as to hide himſelfe; and therefore carrieth his matters ſo, that the moſt are murderd by him before they vviſt who hurt them; being like the Fox, vvho entereth fetching

fetching leaps into her hole, that one may not bee able to trace her to her den ſhe lieth in: which will appear more in his more apparent practices. His more apparent practices are theſe; Firſt, his ambuſhment: and this word doth note a ſtratagem vſed by the Iſraelites againſt *Ai*: this is the noted courſe of the divell, that hee ſhall bite at the heele, and come vpon vs behinde our backe as it were. Thus ſomtime he tempteth vs to groſſe neglect of our duty, or the contrary, but he commeth vpon vs ſtealing, with indevotion, or eying man in the performâce of duty, ſeeking to corrupt the manner or intention: but theſe things not

taking place, hee hath lying in ambuſh, pride and ſecurity; with which, after performing any good duty, we are ready to be overtaken.

2 *A ſecond ſtratagem, to reſtraine courſe of victuall from the beſieged, or to take away weapons from the enemy*; the one practiced againſt *Samaria*, the other by the Philiſtims againſt Iſrael, 1. *Sam.* 13.19. Now this is the attempt of Satan againſt vs, to famiſh vs if it were poſſible: for now at a ſermon, the milk, bread, and meat of our ſoules, is dealt forth by Gods Steward; but hovv many doth the divell keep from taſting one mouth ful? ſom vaniſh in wãdring thoughts: ſome ſit like pillars: ſome if they

they bee held too long, or haue it not trimly diſhed forth, fall out vvith their meat, and vvill none: ſo many vvorthy communicants hee maketh afraid to touch the ſacrament; vncomfortable performance, indiſpoſitions ſo trouble them. So he doth labour nothing more, then to vvring our vveapons out of our hands; as praier, vvhat a deal of diſcomfort doe vvee knovve in it? ſuch ſvvarms of thoughts impertinent, ſuch miſts, ſuch loſſe of all comfortable ſenſe? But the divell knovveth, that a praier preferred in the obedience of faith, though out of the deeps of death and ſpirituall thraldome, is tvvice acceptable:

table: but his drift is to make vs lay aside praier. So faith: vvhat is the matter that renevving our faith vvee haue some trial presently that shaketh vs more then euer? The matter the divell aimeth at is, to make vs by such continuall foiles, after renuing our faith, bee vveary of this, and so cast our shield from vs.

A third stratagem in enemies is, to get the contrary forces out of their hould, or to disorder their march and battell array, *Ios.7. Iud.20.*

Novv this is the diuels politicke practice: for our wal & mount is first our belief in the word of promise, and threatning of God if vve sin; 2. Our constant course in good

good exercises. Now the divel will draw vs from these, as those in *Mal.* 3.14. who were brought to say, It is in vain to serue the Lord: as *Eue*, the divell brought her to make a peraduenture of death that was so peremtorily threatned, & then stabbed her deadly. So *Dauid* was wont to pray thrice a day, and take times for such devotions: but the diuel (as it is probable in 2. *Sam.* 11. 2.) had caused him to come from his trench, and then did presently wound him.

The fourth stratagem is, Spreading of false terrors. *Iud.* 7. *Gedeon* with a frightfull shewe did so astonish the enemy, that they turned one against the other: thus the

the diuell doth often marſhal many cauſeleſſe terrors, as he makes others preſume vvhen they ſhould tremble. Hence it commeth, that hee maketh Gods dear chriſtian children be ſometime troubled with fear vvhether they are in the fauour of GOD, vvhether they euer had true grace, vvhether they haue not ſinned againſt the holy Ghoſt. So in particular actions if one will make a conſcience of vnlawfull gain, he will feare them with poverty, They ſhall not be able to liue: ſo, if they bee liberall, he wil caſt in this fear, They may want themſelues: ſo, if they defend an innocent helpleſſe perſon, he will bid them looke what they doo,

they

they may draw an old house on their heads: and he doth fill the eyes of the spirit with such disguised bug-beares.

The fift stratagem is, to send-in som small forces, or suborn som treacherous instruments which may betray all: thus the divell will often fasten small sinnes on vs, to bring vs on to greater; suborne false brethren. 5

Now what is the vse of all this, but to stirre vs vp to looke about vs? seeing wee haue so secret and so subtill an adversary instructed with a thousand arts to circumvent vs, what need haue we to be innocent as Doues, but wise as Serpents? Now, if you will ask, Hovv *wee may bee kept safe.*? Learn to feare and *Vse.* *Quest.* *Ans.*

and ſuſpect the euill one: this is the Sentinell of the ſoule, vvhich maketh diſcouery of the aduerſary. Bee watchfull, &c, Credulity is full of perill, but vviſe ſuſpicion ſecureth from danger.

2 Secondly, let vs keep vvithin our houlds; keepe the threatning vvord vvithin thy hart, & the daily courſe of chriſtian duty, and they ſhall not bee able to hurt: but aboue all things, hould

3 Chriſt and his vviſdome by faith: for (*Pro.* 8. 12.) hee dvvelleth with prudence, he findeth out counſels, the ſpirit of vviſdome is in him. If vve had to deale vvith ſome crafty Broaker, vvee vvould ioine the vviſeſt head vvee could meet vvith againſt him:

him: but get Christ the wisdome of the father, and no vvisedome shall bee able to hurt thee.

Fourthly, pray with *Dauid*. *Achitophels* stratagems, in the time of peace, vvere like the Oracles of God; but what said *Dauid*, Lord confound the wisedome of *Achitophel*. 2. This should teach vs thãkfulnes to God, who in his word doth make discouerie of such like stratagems. If one discouer to vs any vvily device of an enemy, we are glad, nothing doth come to vs more welcome: so nothing should more reioyce vs, who are in our vvarfare, then to know what plots our enemies haue contriued against vs.

4

Vse.

Fore-

Forewarned, forearmed.

The reaſon followeth. For we wreſtle not againſt fleſh and blood, &c.

In which, three things are to be conſidered. 1. Who are the vvreſtlers. 2. The wreſtling it ſelfe. 3. The Antagoniſts that vvreſtle with vs. But the vvordes are difficult: therefore it may bee asked, *Queſt.* 1. What it this wreſtling? *Anſ.* 1. A ſpeech borrowed from an earthly exerciſe, to ſhadowe a ſpirituall courſe. For vvreſtling againſt one, is the putting of a bodily force forth, that I may caſt down from his ſtanding, and lay along him againſt whom I vvreſtle: ſo the life of a Chriſtian, is the receiuing of a ſpirituall impreſſion from

from the powers of darkeneſſe, vvhich they make to this end, that they may caſt vs downe from the ſtate of faith, righteouſneſſe, & bleſſedneſſe; to an vnbeleeuing, vnrighteous, & curſed condition.

Secondly, it may be asked, how it is ſaid vvee fight not againſt fleſh and blood, ſeeing the Apoſtle ſaith, Hee fought vvith beaſts at *Epheſus*, &c. that is, ſauage men, of beaſtly quality; ſeeing againe that men make vs no ſmall exerciſe? *Anſw.* The meaning is not ſimply to exclude them; but after a ſort: in this manner, vvee haue not onely, or principally fleſh and blood. The like ſpeech is to bee found elſe-

Queſt. 2.

Anſ.

where

where. God ſaith by *Samuel*, they haue not caſt thee off, but me: that is, not thee only or principally. 1. *Samuel*, 8. 7.

Queſt. 3. Thirdly, it may be asked, how the Apoſtle can ſay, that theſe do thus moleſt vs, the powers of darkneſſe; when *Coloſ.* 1. 13. wee are ſaid to bee deliuered from them. *Iohn* 16. 11. The Prince of this world is ſayd to bee caſt forth, and iudged?

Anſ. *Anſ.* We are deliuered from the raging power of them, not power of tempting for exerciſe ſake. 2. Wee haue deliuerance, and Satan is ſubdued in part: for the Scripture ſpeaketh of things begun, and in dooing; as done

done: in some measure wee haue deliuerance, but not perfect. Wee see not all things subiect to Christ. *Heb.* 2. 8. and *Rom.* 16. 20. Satan is not, but shortly shall be troden down vnder our feet; This serues in generall. But the last part of the verse is difficult, & therfore requireth more particular examination. For the summe therefore of it, here is a *description of the Diuell & his Angels*, which are the assaylants of vs in the way of saluation. *Now they are described three waies.* 1. From the respect of power they haue in regard of this world, and that particularly called principalities, and powers; generally, call'd worldly gouernors;

uernours; which is expounded by way of correction, gouernours of the darkneſſe of this world. 2. They are deſcribed from their nature. 1. Their eſſence, ſpirits. 2. Their quality, wicked. 3. From the place of them, in high places, or heauenly places;

The aire called by the name of heauen, as the fowles of the ayre are called the fowles of heauen. Now for the meaning, wee muſt open the words. 1. What

Queſt. is the differẽce betwixt theſe three words. *Anſw.* They do

Anſw. lay downe a difference of degrees in evill Angels, which is plainely taught in Scripture. 2. The exact difference, is not comprehended

ded by vs, though the Lord hath reuealed it. We say it is taught in the Scriptures, that if any thing bee found out pertinent and sound, it may be knowne to haue been reuealed by God. 2. We say, that these things, though in Scripture not fully conceiued, we may teach modestly, and conscience of our infirmity, when we come to the Scripture; that so wee may seeke to haue our vnderstanding vnlocked. 2. That we may banish the pride of being wise aboue that which is written, when we cannot conceiue all things vvritten. 3. That we may teach, that the perspicuous knowledge of this doctrine of Angels, is kept till we shall be ισάγγελοι.

λοι. But yet with reuerence ſo farre as the word of God doth holde forth light, wee may impart that wee conceiue.

Firſt, therefore you muſt knowe that *there are two ſpirituall kingdomes in the world.* The one of light, God, Chriſt. The other of Satan, called alſo the power of darkneſſe. *Col.* 1. 13. Who hath deliuered vs from the power of darkneſſe. *Act.* 26. Now as the kingdome of God is not in word, but in power, in righteouſneſſe peace, and ioy: *So the kingdom of Satan is in power; which eſpecially ſtands in foure things:* In ſinne, which as a ſpirituall iudgement he doth execute In the curſe. *Heb.* 2. 14 That he

hee might destroy through death, him that had the power of death: in inflicting euils apparantly, euill in bodie, soule, goods: and in giuing things good in thē-selues; yet bestowed in Gods fierce wrath. And thus hee bestoweth through Gods iust iudgement, the glory and riches of this world. For when God will let a man thriue in sinne, the Diuell will serue him in prosperous successe, aboue that his heart can desire. This is his proper power in regarde of the wicked. Now in respect of the godly, he hath a power to exercise them with sundry tentations.

Secondly, you must sette downe, that in this king-

dome of euill Angels, there are some in order before others; that is granted of all. More particularly, there is one vniuersall commander of the rest, and Prince as it were of the whole world: therefore the Scripture speaketh singularly of him, calling him the Diuell, with an eminency aboue his Angels: Satan, the Prince of this world, as our Sauiour doth often call him, in *Iohn* 2. There are Princes, or principall spirits in Nations and Countries vnder him. Thus the Scripture teacheth, *Dan.* 10. 13. The Prince of *Persia*, where he speaketh of an Angel hauing power in that countrey; hauing power to worke so in the sonnes of dis-

disobedience, that the matter of the Church was hindered. And these are principally vnder the Prince of the whole world.

Thirdly, it may bee probably conceiued, that in Countries there are of inferiour authority vnder them, and they are powers. For in earthly kingdomes (when these two words are ioyned) the one doth signifie principall gouernours, the other second ones, or subdelegate vnder them: So that, *the first word may note the Prince of the whole world, and such as are principall ouer nations vnder him. The second, such as are in authority vnder them, to execute Gods spiritual iudgement of sinne and curse,*

and haue power of tempting the Saints. Now the third word doth comprehend both the former, as the generall doth the kindes vnder it: For both the Princes of this world, Princes nationall, and powers inferior to them, all are worldly gouerneurs.

Now hee openeth the foundation of this their power; leſt they ſhould bee thought gouernours, ſuch as are the ſons of the moſt high; and haue receiued magiſtracie for the good of men; hee ſaith, they be rulers in the world, by reaſon of the darkneſſe in it: or by the world, I mean the darkneſſe of ſinne, all kinde of curſes, and ſpirituall temptations. The ſecond thing they

they are deſcribed from, is their nature. Firſt, they are ſpirituall: that is, intelligences that cannot be ſeene with eye; ſubtle and powerfull. 2. For their qualitie, wicked; ſuch as haue at leaſt eminently in them al wickednes. The third thing is the place; the doctrine of which, you may remember in theſe three concluſions.

Firſt, they are caſt out of heauen; which was their firſt habitation, *Iude* 6. Secondly, the place appointed to them all (and where ſom are reſerued to the laſt day) is hell, or the deep. 2. *Pet.* 2. 4. For if God ſpared not the Angels, &c. *Luke* 8. 31. And they beſought him that hee would not commaund

them to goe out into the deepe, that is into hell. For theſe guilty perſons are impriſoned before execution.

Thirdly, that Gods iuſt diſpoſition is ſuch, that for executing his ſpiritual iudgments & curſes on the wicked, & trying with temptations his owne children, ſome of them are in the earth. *Apoca.* 12. 12. For the Diuell is come downe in great rage. *Iob* 1. The Diuel compaſſeth the earth. Some are in the ayre, as in this place to hinder the ſauing hearing of Gods word; and in the ſtory of *Iob*, they ſtirred vp tempeſts,

Now then the ſumme of theſe wordes, may more largely in this maner be vnfol ded

folded. You haue good reaſon to put on the armour of God: for all of vs who haue receiued to beleeue, & haue through faith our hearts purified to obedience; what is our life, but a continuall conflict (wreſtle) and who are thoſe that encounter vs? Not fleſh & blood, for then wee needed not armour of ſuch high proofe, forged by God himſelfe. But thoſe that ſtriue with vs, are ſuch, as if you looke at their authority, they haue a kingdome amongſt men, the Prince of the whole world; vnder him nationall Princes; theſe haue principalities, and ſecondarie powers vnder them. Theſe principalities and powers, theſe all

of them are great gouernours in the world, doe all of them reſiſt vs, yet I wold not haue you take them ſuch as haue a magiſtracy ouer the outward man, for the good of them, as worldly Princes; vvho are therefore called gods. But the regency they haue amongſt men, is by reaſon of darkeneſſe. Gods ſpirituall iudgements, curſes which God vvill haue executed, and temptations wherwith God will haue his children exerciſed; gouernours of the darkenes of this world. Againe, for their nature, they are not weake fleſh, but ſpirit: and therefore ſubtle, & mighty to ſpread their wickedneſſe, wherewith they

are

are repleniſhed.

Finally, they are ſuch to whom (caſt out of heauen) though the deepe hell belongeth; yet the Lord by his iuſt diſpenſation (that his iudgements may bee executed on the wicked, and his children tryed) doth let them bee in the earth, and houer ouer our heads in the ayre, in great abundance, prying into vs, and ſo hauing the vantage of the place againſt vs.

Firſt, then wee ſee heere, that no man, whatſoeuer his worthineſſe is, or graces, but is encountred by Satan. Our parents were ſet-on in ſtate of innocency: Chriſt; *He deſired to winnow the Apoſtles: for of all other he is the*

moſt oppoſite to ſuch, as vvho vvill ſtill be buſieſt vvhere he hath leaſt to doo. And no marvell: for, the Saints haue receiued Gods preſſe-mony, and bound themſelves by ſacrament to fight againſt him. 2 Againe, the Saints are paſſed (by the povver of God) out of his kingdome, and therefore hee doth ſpite them, as not of his family: as dogs vſe to bark, and bite not thoſe of the houſe they are in, but ſtrangers: and the 3 Saints finally haue the gouldden graces of God, vvhich are the treaſure hee vvould robbe from them. Theeues break not into poore cottages, but houſes vvhich are fulleſt of treaſure: ſo Satan vvil offer to break into thoſe hearts

hearts vvhich God hath filld vvith his ſpirituall treaſure; there is booty for his malice to prey vpon.

This therefore muſt bee laid down, that *All the faithfull finde ſpirituall enmity againſt them*: for though ſomtime hee goe away for a ſeaſon, *Luke* 4. 13; though there be olde men aſwell as yong: yet this hindreth not, but that it may bee affirmed of all, that they haue their enemies ſtill begirting them, and aſſailing them, vvhen they hope for advantage by it. Which doth refute the vaine iudgement of the world, which ſavoureth not the things of God: for whereas this is the eſtate of all Saints, they count them either *Vſe.* 1.

ther fooliſh, or humorous, troubled with they knowe not what, or think that they are ſome notorious ſinners, if they bee in their mindes
2 moleſted. Secondly, it muſt teach all of vs who are weak in grace, of ſmall growth, not to wonder if we be troubled: for if the green wood eſcape not, what ſhall vvee, dry in compariſon, bee exempted?

3 Thirdly, we muſt bee admoniſhed (though of never ſuch proceeding) not to lay aſide our armour, ſeeing that wee are ſtill ſubiect to be aſſaulted: *Nunquam bella bonis, nunquam certamina deſunt.*

Secondly, wee muſt ſee what is the courſe of a chriſtian

ſtian life: it is a conflicting courſe, or wraſtling continually; power of darkneſſe ſeeking to throwe him from faith, holineſſe, bleſſednes, to ſinne and a curſed eſtate: our life is a warfare. The life of all men generally is full of commotion, *Iob.* 14. 1; much more of them, who for oppoſition in this world, are of all men the moſt miſerable.

Paul ſaith, his life & courſe was a warfare; I haue fought a good fight, &c. 2. *Tim.* 4 7. *Iacob*, *Gen.* 32. 28, beeing a patterne of all true-hearted Iſraelites, whoſe lives are a wraſtling by teares and praiers, againſt all ſpirituall wickednes. Sometimes it is not manifeſt to the eye of the world, that the matter is ſo

vvith

with them as it is, they are thought to haue faire lives; but many a man, merry in company, hath a ſhrewe at home: ſo the Saints, though they may ſeeme to bee pleaſant, haue that in ſecret which doth fill their hearts with ſighes, and their eyes with teares, ſomething outward, or inward, or both, wherwith they alwaies wraſtle. *It muſt bee thus:* for the fire of grace is like the heat of the body in this, if the heat of the ſtomach had nothing to wraſtle with, it would bring all the body, & ſo it ſelfe, into an vtter conſumption: if Gods grace had not ſomething without or within, exerciſing of it, with which it might wraſtle, it could

could not, in this estate vve are in, be preserved.

Againe, these wrastlings in temptation doo bring vs to knowe the povver, vvisdome, and faithfulnesse of God, to knovve our selues and others. 2

Thirdly, vvithout striving, vvee must not be crovvned, 2. *Tim.* 2. 5. and if any man striue for a mastery, &c: for though this is not the cause, tis the vvay to our glory. 3

The vvhich doth, first, let such knovve vvho lead pleasant lives, and are at ease in Sion, vvho are not poured from vessell to vessell, but vvalke on, as if their league and covenant were stricken vvith hell, that their dourse is not the life of Christians (this *Vse* 1.

(this is a vvraſtling and conflicting eſtate) and it is a ſigne that the ſtrong man poſſeſſeth the houſe, that all is ſo quiet.

Vſe. Secondly, this muſt make vs, though vvee finde much ſtrife in the vvay, that vvee muſt not faint, nay vve muſt take heart: for this, that vve finde ſuch a conflict, is a token that vvee are the Lords, and that he hath caſt out the ſtrong one of the vvorld.

Queſt. Ob. But you vvill ſay: May every one that findeth a ſtrife be ſure of this? Naturall men haue a fight often in themſelues, condemning that they doo, approuing the contrary; *Video meliora, proboque.*

Anſ. *Anſ.* There is a fight betvveene the naturall light of

of conſcience, and the ſenſuall courſes. But *by theſe three rules we may diſcerne the fight of the ſpirit and fleſh from it*: Firſt, our ſtrife is cauſed not from enormous ſwarving, but from the corrupt quality which infecteth vs throughout, our birth, ſin, the lavv of evill vvhich dvvelleth in the members. Novv this is a thing vvhich the light of nature doth not deſcry.

Secondly, the light of nature cauſeth a ſtrife, vvhen vve doo ſome groſſe things, or in groſſe neglect: but the ſtrife of the ſpirit is in good things, againſt the not perfect performance of them: thus *Pauls* fight vvas, that he could not κατεργάζεσθαι, accompliſh the things hee vvould,

vvould, in the manner hee
3 desired. Thirdly, this natu-
rall accuſing vvas in vs al-
vvaies: but this ſtrife of the
ſpirit vvee finde by experi-
ence, vve never knew vvhat
it meant, till, giving our
names to Chriſt, vve did en-
devour in all things to ſerue
him. Hence it is, that they
vvho novv moſt complaine,
vvill ſay, they once thought
themſelues vvell enough, &
euery little thing too much
forvvardnes, before GOD
touched them more neerly.

Novv followveth the third
thing, vvho it is that doth in
all things ſtriue againſt vs?
The Diuell and his Angels.
This the Scripture hath of
olde taught, God putting
enmity between the ſerpent
and

and the ſeed of the woman, and therefore the Diuell by eminency is cald the Tempter. 1. *Theſ.* 3.5. And his hatred is ſo great, that there is nothing from which he will not take occaſion to be dealing with vs. For as God doth worke the perfecting of his by the buffeting of the Diuell: ſo Satan doth turne the beſt graces of God to matter of tẽptation. But for the clearing of this, wee muſt knowe that the Diuell doth ſometimes tempt vs immediately: as *Ananias*, *Acts* 5. 3. *Iudas*, *Luke* 22.2. Secondly, thus: in temptation of blaſphemy, ſelfe-murther, in the iudgement which hee bringeth, and in this maner Chriſt was tempted

ted, in two temptations; & *Iobs* body and goods were touched by him.

Now hee is plainely wrestling in this kinde, but in those things wherein hee is not the next mooner, yet is the first and more remote agent; and therefore they may be saide in some things to wrestle against vs: As when the things of this world arme themselues, or the persons in the world doe make vs matter; Satan is a principall worker in them all. The last branch is to bee shewed in the next doctrine: the things of the world, as glory, riches, pleasure, must not be considered as naked things, but as instruments by his vse lifted vp,

vp, the force they haue of bewitching and inueigling our hearts from God. Thus hee vſed the glory of the world to Chriſt as a bait to take him with. Thus, 1. *Timothie* 6. 9. riches are his ſnare; thus the apple delighting the eie and taſte, was an argument hee preferred to our firſt parents: and that life in theſe things, which ſo worketh on the naturall man, commeth partly from Satan, which is alſo crucified by the ſame croſſe of Chriſt, by which he was ſubdued. 2. Saint *Iames* ſaith, that our concupiſcence withdrawing vs, wee are tempted of it: but though it be ſo fruitfull a parent that it can without mid-wifery bring

Iam 1.14

bring forth alone: yet wee must conceiue it so, that for the most part, our lust is moued and excited by these euil spirits, they blowe the coals vp, and are the fires of the sinne whereof our concupiscence is the mother: be not angry, giue not place to the Diuell, the Diuell therefore stirreth vp anger, *Ephe.* 4. 26. 27. *Dauids* heart did swell, but the Diuell perswaded & mooued it, 1. *Chron.* 21. 1. The widowes following lust, goe after the Diuell, 1. *Tim.* 5. 15. And as it is alwaies true that when wee doe any good thing, wee doe it from the principles of grace in vs, yet the spirit giueth vs the will and the deede: so when wee doe euill withdrawn

drawn by our concupiſcēce, the Diuell for the moſt part doth kindle, and excite the ſin which dwels in vs, that we may ſay it is true, The Diuel is, by himſelfe, and by the things of this world, & by concupiſcence, the principall tempter.

Now more particularly, that he ſaith we wreſtle not againſt fleſh and blood, it doth teach vs, *that in thoſe things men doe or ſpeake offenſiuely to vs, our principall enemie is not man.* *Paul* had much oppoſition by men, yet hee ſaith we wreſtle not againſt men: he ſaw worſe enemies in them then themſelues: men did perſecute the Saints, but *Reuel.* 2. 10. the holy Ghoſt ſaith, the Diuell doth

Doct.

doth caſt them into priſon: the falſe teachers did ſeduce the *Corinthians*, but 2. *Cor.* 4. 11. the holy Ghoſt ſaith, Satan did beguile them: the Damoſell and men that chaſed *Peter* to the denyall of his Maſter, were not his chiefe enemies, but the Diuell that deſired to winnow him, *Luke* 22. 21. So the *Caldæans* and *Sabeans*, that ſpoyled *Iobs* goods, were not the chiefe againſt him, but Satan by them. The Diuell doth like fowlers who go with their ſtalking horſe twixt them and the fowle, that they may ſhoote more ſecurely: ſo hee doth put men, ſometime our friends, ſomtime good men, of whó we are nothing afraid, be-

tween

tween vs and him, that hee may work his miſchiefe vndiſcerned. Wherfore ſeeing it is thus, when any perſon doth offend vs, or prouoke our ſpirit, let vs not ſo much looke at them, as at the enmitie the Diuell doth ſhew in them, who doth labour to winow vs, weaken our faith, break our patience by thoſe things; and this wold make vs not take to heart, ſo much perſons that offend vs, but bend our forces moſt againſt thoſe principal enemies, whoſe trunks & inſtrumēts the other are. *Saul* left hunting *Dauid* whē he heard the *Philiſtims* were vpon him. 2. Seeing the Diuel doth euen make men inſtruments of his wickednes, *Vſe* 1.

Vſe 2.

let vs by the way take good heed, that hee doe not circumuent vs: the rather, becauſe hee will winde in him ſelfe, when wee haue no ill purpoſe in it; as *Peter* praying Chriſt to ſpare himſelfe. The *Corinthians* being ſeuere to the inceſtuous perſon, the Diuell would haue vſed this their courſe to the ouerwhelming of him with ſorrowe.

Secondly, *the Diuell, with his Angels are called powers and principalities. Wee ſee the euill Angels haue a great ſtroke in the frame of this preſent euill world, in ordering (or rather diſordering) of ſtates and kingdomes: theſe are not emptie titles, but giuen them from a powerfull action they haue in*

the

the hearts of men, by Gods permission: And the same must be gathered when hee is called the Prince of this world, yea, 2. *Cor.* 4. 4. the god of this world; his vsurpation, and the spirits of euill men yeelding him no lesse. Great is their power in keeping out good, keeping in euill, procuring iudgement: and hee doth scoure thorough Court and Countrey, for this purpose. Thus he prouoked *Dauid* by sinne to lay the people naked to Gods iudgemēt, 1. *Chro.* 21. 1. And Satan stood vp against Israell. Thus hee laboured to cutte off the hopes of the Church, by stirring vp euill Princes, to entrap *Daniel* in the matter of his religion.

Dan. 6. 5. Thus hee ſtood at the right hand of *Ieboſuah* to reſiſt him. *Zach.* 3. 2. Prince, Prieſt, and People, hee worketh in them all to holde vp his owne kingdome, and ſtabliſheth all things that ſerue for it; as on the contrary to keepe out light & truth, and all means which ſhold befriend theſe. Hence it was, that the beſt Kings of *Iudah* neuer made a thorough reformation: hence, that in ſome Countries receiuing the Goſpell, as in *Germany*, there haue beene ſuch bones of diſſenſion, as ſubſcription to their bookes of concord, the apple of diſcord. For *Mat.* 13. 24. 25. the Diuell ſoweth tares, when good ſeede is ſowen

ſowen by the Lord.

Wherefore ſeeing that theſe ſpirits haue ſuch a power in this world, we muſt not wonder at ſuch ſpeeches, Which of the great ones beleeue on him? *Ioh.* 7. 48. You ſee your calling, not many wiſe men after the fleſh, not many mighty, not many noble are called, 1. *Cor.* 1. 26. For then the Diuell could not haue ſo great a ſway in the kingdome of this world, if he ſhould not holde great perſonages (for the moſt part) ſure to him. *Vſe* 1.

Againe, it letteth vs ſee, that the ſuccesfull proceeding of the Church and Commonwealth, will not come off eaſily; for theſe powers doe oppoſe againſt it. And ſuch *Vſe* 2.

as are light of beleefe in this point, it proceedeth from ignorance: They doe not knowe the power, and latitude of the Diuels kingdom.

Vse 3. But the third and principall vse is, to ſtirre vs vp to pray that God would make theſe powers fall down like lightning from heauen: that God would binde vp theſe powers of darkneſſe, and ſend forth his good Angels to watch for the good of Church and Countrey. If the Diuell be ſo buſie to hinder the perſonall progreſſe of a private man, what will he do to withſtand the happy eſtate of a whole nation, if God ſhould not rebuke him?

The third thing to bee marked

marked hence, is, that hee ſaith they be gouernours of the darkneſſe of this world: Obſerue hence, *that whoſoeuer doe liue in the ſtate of darkneſſe, they are vnder the Diuels power. Theſe are ioyned, the one as the foundation of the other: and before wee haue deliuerance from the one, we cannot be freed from the other.* Act. 26.18, To open their eyes, that they may turn from darknes to light, and from the power of Satan to God, &c. And therefore the Scripture affirmeth of one, who heareth the word, and commeth not to the affectiue knowledge of it (ſo to learne Chriſt, as the truth is in Chriſt) that hee is in the hands of the Doct.

God of this world. 2. Cor. 4.4. In whom the God of this world hath blinded their mindes, that is, of the Infidels: that the light of the glorious Gospell of Christ, which is the image of God, should not shine vnto them; for ignorance is the very foundation of the Diuels kingdome. Againe, whoso liueth in the darknesse of sinne, is of the Diuell. Iob. 3. 8, He that commiteth sinne is of the Diuell: and whoso is subiect to Gods curse (as euery one not truely beleeuing is) is as yet vnder the power of Satan: for hee is Gods executioner; euen as we may say, if a man bee led pinioned vp the ladder, and haue a handkerchiefe knit be-

before his eyes, that hee is in the hands of the hangman. If one be in the dungeon at the Castle, with boults on him, we may say he is vnder the power of the layler: so if this vaile be knit before the eyes of the mind and so the face couered: If one do liue in vnrighteousnes & vnholinesse, bound with the bands of many trespasses (whose sins you shall loose) If one lie in the little ease of an euill conscience, whether he be in a drunken sleep and feele nothing, or if hee be waking: such a party is in the power of Satan; for the Diuell is but the Iayler and hangman to the Iustice of God.

Wherfore let vs examine *Vse 1.*

our ſelues, and conſider how it is with vs: for wee would bleſſe our ſelues, wee would be loth to haue one neer vs, come into ſuch condition for the outward man, ſo ſhamefull, ſo miſerable: but let vs look our ſoules be not in worſe hands. It is ſo with vs, that the eye ſees not, the heart dreads not, yea vvee count our chaines and impriſonment the onely liberty; and to knowe nothing, nor to care for any thing in matters of religion, the pleaſant life. Men loue darknes better then light; & becauſe they haue euer beene in this hell, they thinke there is no other heauen: but if you be thus impriſoned in darknes of vnderſtanding, in vnrighteouſnes

teousnes vnder Gods displeasure; knowe this, there will come a day of execution too soon vpon you.

Secondly, wee must stirre vp our selues to thankfulnes, who are now made light in the Lord: for if the divell's territories reach no further then darknes, we are delivered from his kingdom, who haue received the light of vnderstanding and holines in any measure. This made the Apostle, *Col.* 1.12, break out into thanksgiving. Is it not a merry time when the gaole-delivery comes, when their fees are payed, when their Irons are took off, and themselues discharged, that they now may walk at liberty? it is merry with them, though

Vse. 2.

though they hault a little after: ſo with vs, though wee limp by reaſon of the chains wee carried ſo long, vvee ſhould tell this treaſure often.

Doct. The fourth thing to bee marked from hence is, that the divels are called ſpiritual wickednes, or ſpirits of wickednes, that *As wee will haue nothing to doe with the diuell, ſo muſt we flee from his wickednes: if we let-in his wickedneſſe, we cannot but giue him entertainment:* for, the diuell cometh vnto vs in ſuggeſtions of vnrighteouſnes; if vvee conſent to them, vvee entertaine the divell. *Ananias* and *Iudas*, when they conſented to the wicked motions the divell inſpired into them; the

the divell is ſaid to fill the heart of the one, and to enter into the other, *Luke* 22. 3. *Acts* 5. 3. and not onely of theſe enormous ſinners, but of all that walke in euill: and for the diuell he hath a dwelling in them; The ſtrong man armed keepeth the houſe, *Mat.* 12. yea, the godly if they liſten to wickednes, they giue place to the diuell, *Eph.* 4: for looke, as when God knocketh at our harts by a holy motion, if wee open in obeying, the Lord doth come, and further dwell in vs, *Apo.* 3. 21. So when theſe wicked ſpirits doo reach out their wickednes vnto vs, if vvee conſent to it, they come to poſſeſſe vs after a ſort, and haue a dvvelling

dvvelling in vs. But, you
Quest. will say then, Who hath not
the divell dvvelling vvith
him? for, vvho doth not of-
Answ. ten yeeld to evil? Answ. None
but doo somtime giue place
to him, yet he dvvelleth not
alike in all. Those that with
full consent of heart receiue
his suggestions, he hath full
hould in them: but the god-
ly vvhen they giue place to
him, they let him come into
the suburbs and out-parts:
but because Christ dwelleth
in their hearts by faith; the
tovver being kept, hee is,
by the renevving of their
faith and repentance, forced
to retire. This therefore is
to bee marked, that seeing
the diueli is nothing but a
spirit of vvickednes, that by
con-

conſenting to vvickednes, vvee let-in the divell vnto vs. Novv then take heed: men vvill ſpet at his name, and bleſſe themſelves from having to doe vvith him: but if you giue place to vvrath, ſtomachfulnes, contention, pride, good fellowſhip, and the ſuggeſtions of this kinde, you receiue him into your boſome, and are notably fooliſh; like as men ſhould be afraid at the name of fire, but care not to bee burned vvith the heat of it. You muſt not conceiue of the diuell as of ſom hideous ſhape, as if hee ſhould come like as you dreſſe him in May-games and Pageants, vvith hornes, in an ox-hide, and cloven feet, ſquirting fire; *Vſe.*

fire; no ſaith hee, I vvill goe to ſuch a one, I vvill bee a ſpirit of vntruth, I vvill be a ſpirit of error, 1. *Reg. vlt.* 22. a ſpirit of couetouſnes, of pride, of malice; I vvill ſuggeſt theſe things: Conſent to theſe vvickedneſſes, and you receiue the ſpirit which prompteth you vvith them, to your vnderſtanding. And the Lord teach vs to hate vvickednes, even as the divell that is a ſpirit of it, full of it, and labouring to fill vs vvith it.

Laſtly, that they are in high places, are aboue vs, Hence learne circumſpection: for, ſeeing vve ly naked to the vievv of them, vvee muſt bee carefull, that they ſpy nothing in vs to their ad-

advantage: againe, vvhat are they? not only lion-like enemies, but malitious Promoters.

Novv if a Promoter, that ſhould bear vs no good vvil, ſhould ſtand ouer our heads, vvould vve not be watchful; knovving, that every fault vvould be informed againſt vs? ſo the divell is no other then a malitious accuſer of vs; and theſe ſpirituall vvickednes hang hovering over our heads: vvherefore we had need be circumſpect. [ver. 13. and for this cauſe.] Now followeth the ſounding of the alarum a ſecond time by the Apoſtle to vs, the vſe of all this great deſcription of the povver of darknes: which though for ſub-

ſubſtance it is all one vvith verſe 11, yet the conſiderations in it are divers: for the holy Ghoſt doth in repetitions inforce circumſtances different; both for our further delight and inſtruction, as the ſame meat maketh divers diſhes if diverſly cooked. The words are plaine, the parts are the exhortation to our duty (grounded on the vvords before) and the ends of our duty: he exhorteth to the one, leading to the other. Firſt, reſiſtance amplified from the circumſtance of time, in the evill day; that is, in the houres of temptation, of afflictions, of the power of darknes.

Secondly, perſeuerance, ſet down by the antecedent,

That

That hauing finiſhed all things (that is, hauing outwreſtled all the euills which meete you in theſe hard times) you may bee able to holde your owne; yea to go on more and more ſtrenghened and fuller of reſolution then before. Wee ſee then what is the end of all that is reuealed of euill Angels, their ſubtiltie and power; That we pull vp good hearts to reſiſt them. It is not to feed curioſity, but to make vs more vigilant. 1. *Pet.* 5. 8. Be ſober & watch, for your aduerſary the Diuel goes about as a roaring Liõ, &c. Much leſſe is it the purpoſe of *Paul* to disharten vs, as thoſe naughty Spies, *Nũ.* 13. who tolde of the Gyants

ants of *Canaan*, ſo as to quaile the courage of the Iſraelites: but this faithfull ſeruant doth ſo tell them, that hee may whet vp our ſpirits to the reſiſtance of them. 1. *Pet.* 5. 9. Whom reſiſt ſtedfaſt in the faith. This then muſt be our care, when we know how powerfull, ſubtill aduerſaries wee haue, To buckle our ſelues to battell, and gird vp our loynes to martial-reſiſtance. *Now, that we may bee encouraged to wage this warre, who are ſo weake*, Firſt, we muſt conſider the ſpirit in vs, is ſtronger then the ſpirite in the world. 1. *Iohn* 4. 4. The ſpirit which doth beare at one end of the ſtaffe in euery godly fight, is ſtronger then all

all the Diuels in hell. Secondly, all the Diuels power is limited, and that short, that he is not able to wound vs mortally. *Gen.* 3 15. Hee shall bruse thy heele: he cannot wound vs in the head, or hurt vs, as Christ doth him (yea and maketh vs likewise) when he doth tread him vnder our feete. *Rom.* 16 20. The God of peace shall shortly tread down Satan, &c. All his power is deriued and lymited: hee cannot touch a cattell that belongeth to vs, nor a hogge, if Christ doe not make him his warrant.

This we may see by experience, what is the cause, when wee are in the best liking, the Diuell doth bring vs

vs downe and moyle vs in ſinne; and yet, when by ſin wee lie vnder him, hee can do nothing till we are riſen by dayly repentance: hee is at his chaines end, and can goe no further: if we were in the mouth of this roring Lion, hee could not couch his fangs without Gods permiſſion. 3 Thirdly, notwithſtanding all his power, hee can doe nothing with vs but by our owne leaue, hee hee muſt knock and ask our leaue before he enter. Now a tyrant that raignes by entreatie, is not much feared: and an enemy *Qui non poteſt vincere, niſi volentem*, is not much dreadfull. 4 Fourthly, Chriſt hath vnarmed, and bound him. *Coloſ.* 2. 15. and hath

hath ſpoyled the principalities and powers.

His *Panoplia* is gone. Now for a man in compleat harneſſe to feare a naked bound Gyant, were too much daſtardiſe. Fiftly, We haue the good Angels with vs, fighting againſt them. *Pſa.* 91. 11. For he ſhall giue his Angels charge ouer thee, &c. *Heb.* 1. 14. Are they not all miniſtring ſpirits ſent forth to miniſter for their ſakes, which ſhall be heires of ſaluation? So that if our eyes were opened, vve might ſee (as *Eliſha* ſaide) there are more with vs, then againſt vs. Laſtly, our Captaine, the Lord Ieſus, the Lord of Hoſtes, the Firſt & the Laſt, is with vs for our encouragement

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6

ragement. If one *Ioſuah* could ſtand againſt one and thirtie Kings, of *Canaan*, what principalities, powers, vertues, ſhall be able to ſtand before our *Iehoſhuah*, the Lord of Hoaſts? Wherefore though they be mighty, yet we may ſay as he, *Num.* 14. 9. They are as bread for vs, & let vs take heed how we let our hearts be daunted, & ſpeake of our ſinnes, and other ſuch infirmities, as if we neuer ſhold out-grow them, and wiſh our ſelues dead, rather then ſo yoaked. For if God would take vs at our wordes, it were enough to keepe vs out of that glorious reſt of his. *Num.* 14.28. As I liue ſaith the Lord, I will doe vnto you euen as

yee

yee haue ſpoken in mine eares. *But we ſerue a gracious Lord.*

Doct. The ſecond thing to bee marked, is, *We muſt prepare our ſelues before the day of temptation commeth.* Take vp, that when it commeth you may reſiſt. It is good for vs to be appointed aforehand, when we know that we ſhal be ſet vpon with euills. *Iob.* 3. 25. Hee when it was faire weather looked for a ſeaſon of temptations. *Paul, Acts* 20. 24. hee cared for nothing but this, that he might finiſh his courſe with ioy, ſhoot the vp-ſhot well, and in the euill time ſurrender a comfortable ſpirit to his Creator. And this duty is enioyned, when wee are bid

Answ. be ſober and watchfull: For firſt, in preparing to warre, is the continuance of peace. If a nation grow ſecure, and let fall the care of all warlike munitions, it is a whiſtle that calleth vpon them, ſom forrain enemy: when men goe naked it maketh knaues ſet vpon them, that would not ſtirre were they weapo-

2 ned. Againe, wee cannot diſpatch ſmal things to com off happily, without prouidence before they come: If one put off things to the point of time in which they are to bee vſed, how many difficulties doe they meete with, which with forecaſt are happily contriued? As it fared with thoſe Virgins *Mat.*25. who brought not

oyle

oyle, till their Lord was come: they then came too late, the day after the Fair: so a thousand to one, that who neglecteth the present time, and prouideth not, shall neuer in the euill day bee able to compasse it.

This then rebuketh the way of many, who take no care for the time to come, let to morrw care for it selfe; who may be sent to School to the Ant, *Pro.* 6.6.8. shee doth in summer store vp for winter; who may bee checked by their owne courses in things earthly. If they haue a iourney to make of pleasure, they will be weeks aforehand prouiding for it: if they feare hard times, they will lay vp something

Vse 1.

againſt the dear year. Which wiſedome in earthly things may euince their folly, who wil not get a ſtock of grace, on which to ſpend in hard times, when it is no eaſie gathering. Secondly, it muſt teach vs to haue our eyes in our head: and foreſeeing, euill times are to come, let vs hide our ſelues vnder the wings of the Almighty. Let this this be one of our petitions, That we may finde grace from the throne of grace, in the times of need. In *Anno* 88. when vve had intelligence of the the ſhips comming againſt vs, the Drum was ſtricken vp in our ſtreets, preſſe money walking, muſtering euery vvhere, all kinde of

Vſe 2.

pro-

prouiſion, that wee might be able to meet them victoriouſly: ſo it becometh, that hauing certain intelligence, that theſe times will come, though it is vncertaine when, wee ſhould put our ſelues alwayes in a readineſſe.

Thirdly, it is to bee marked, *That when hee biddeth all the faithfull prouide againſt the euill day, hee taketh this for granted, tho whoſoeuer are the Lords, in this courſe of their liues ſhall know ſome hard ſeaſons.* Hee doth not ſhoot off falſe fires, making them afraid of moon ſhine in water, but forewarneth them of that which ſhould befall them. Neither doth hee tell them of euill times, on this

particular ground, that perſecutions were hard at hand only, which are not alwaies; but on this ground, that the powers of darkneſſe doe fights againſt vs, which is common to all ages. Wherfore the doctrine is plaine, that the Lords ſhall knowe in the courſe of their liues, ſom times full of difficulty. We muſt not think that hony moones will laſt all the year. True it is, there is great diuerſitie: yet this alſo is true, that in all liues they haue their euill dayes in them. Some are very dripping, euer and anon ſhowrs, like *Iacobs*: ſome faire in the fore-part, and ending, but hauing a ſound ſhower at noon-time, like *Iob*: ſom

in

in the ending clowdy and ſtormy, as *Iohn* 20. 18. It is ſaid of *Peter*, that when he was young, hee went whither hee would, &c. when theſe days ſhal com it is hid. *Iob* 24. 1, How ſhould not the times bee hidden from the Almighty, ſeeing who know him, ſee not his daies. But that ſuch doe abide vs is reuealed. Euery one that will liue godly, muſt ſuffer perſecution. Wee muſt thorogh many afflictions, *Acts* 14. 22. If wee haue not our chaſtiſing wee are baſtards, *Heb.* 12. This then doth check the ſecurity of many, who becauſe it is, and hath been well, they thinke the hand of the Almighty will neuer alter: think they ſhall *Vſe* 1.

die on their nests. *Iob* 29.18. Then I sayd, I shall die in my nest, I shall multiplie my dayes as the sand; thinke they shall neuer bee moued, neuer see euill, *Psal.* 10.6. That their mount shall not be shaken. They might as well say, the sunne shines, they shall neuer see raine againe.

Vse 2. Secondly, we must learne to walke in fear. The more prosperous our estate is, the more we must feare. We are sure to knowe euill times, sooner or later: suppose thou shouldest escape till death, it wil be an euill hower. For looke as enemies besieging a place, if some come to remoque them, they will desperately make on-set, as know-

knovving, that if they vvin it not preſently, they ſhall never prevaile: ſo Satan in death, then or never muſt he get the day of thee. Thinke therefore hovv furiouſly hee vvill aſſault: feare therefore thoſe times; and the rather, becauſe if you fear, and your hearts melt, God wil be mercifull. As *Ioſias* vvhen his heart melted at Gods threatnings, God tould him, they ſhould not come to paſſe in his daies. If a rod ſhaken be enough, a parent vvill not ſtrike vvith it.

Fourthly, that hee ſaith, having finiſhed all things, that is, outwraſtled all the evils wherwith in thoſe hard times you ſhall be exerciſed; obſerue hence, that *when times*

Doct. *times of temptation come, wee muſt look for many things wherein wee are to bee tryed.* Having finiſhed all things, wee muſt not looke to haue done: when ſome one trouble is outwraſtled, one wee paſt, two follow, aſwell in perſonall as publike viſitations, *Apoc.* 9. 12. *Iob* when GOD brought the euill dayes on him, how many things, one in the neck of another, did exerciſe him? changes, armies of ſorrow did beſet him, *Iob* 10. 17. Wherefore broughteſt thou mee out of the wombe? oh that I had periſhed, and no eie had ſeen me. So Chriſt: the divell came to him with a threefould temptation, and then gaue back but for a ſeaſon.

The

The particular evill day is described thus, *Ecclesiastes*, 12. 2. that after raine commeth clouds: that is, it is like this April-weather, as one shower is vnburdened, another is brewed: euē as in the euill day, when GOD doth muster his iudgements against the wicked, to consume them, God hath a pit, snare, feare; as *Esay* 24. 17.

Or as *Amos* 5. 19. as if a man did flee from a Lyon, and a Beare meet him; or went into the house, and leaned his hand on the wall, and a serpent bit him; that is, hee hath one euill in the necke of another to destroy them: so in the day of temptation hee hath many exercises, that his children may be

bee throughly tryed, as gold in the furnace. Therefore men muſt not thinke, when one euill is paſt, all their bitternesse is ouer; as children, if they haue had their payment, thinke all ſure for a time after: neither yet muſt wee bee ſo ſhort of ſpirit, as to wexe weary when God dealeth with vs, though wee like weather-beaten birds would ſun our wings quickly: for, vvee are all like *Ephraim*, *Hoſ.* 10. 11. vvee loue to threſh, but endure not the yoak eaſily. Again, there being many trials in our euill dayes which abide vs, vvee haue need to begge at Gods hand, that hee would teach vs to deny our ſelves, that he would ſtrengthen vs in the inner

Vſe 1.

Vſe 2.

inner man, to all long-ſuffe-
rance with ioyfulnes. Thirdly, vvee muſt learne to reckon on the vvorſt: the beſt vvill ſaue it ſelfe. It is good to thinke; I ſee vvhere the hand of God hath begunne vvith mee, I knovve not vvhere it vvill end vvith me. Caſt the vvorſt; Short ſhooting heere may loſe all. That is a vvorthy reſolution of *Iob* in his day, 13.15. If thou vvilt kill me, yet vvill I truſt in thee. Hee that beleeueth, maketh not haſte. *Vſe 3.*

Laſtly vvee ſee, that *Wee muſt not onely haue care to outwraſtle euils for the preſent, but to perſeuere after; that is, hold our owne in graee, yea haue grace increaſed; ſhewing it ſelf in a holy defiance of all enmity,* *Doct.*

if

if the houre of death be at hand: or in further reſolution to encounter new enmities, if life continue. Wee faint not, ſaith the Apoſtle, nay vvee are more then conquerers, *Rom.* 8. 37. Heereto muſt bee recalled the glorious exulting, *Rom.* 8. 38. I am perſvvaded, that neither life, nor death, &c. I haue fought a fight, vvhat is laid vp for me but a crovvne of righteouſneſſe? And vvhile life continueth, vvee muſt bee ſtrengthened for further reſiſtance. 1. *Pet.* 5. 10, And the God of all grace, vvhich hath called vs to his eternall glory by Ieſus Chriſt, after that yee haue ſuffred a little, make you perfect, confirme, ſtrengthen, and ſtabliſh you; Where, he ma-

maketh our confirming and ſtrengthening of vs, a fruit followving our ſubduing of temptations: as trees ſhaken, root more firmly; and cities beſieged, vvhen the enemie prevaileth not, they grovve euer after more invincible.

This then muſt teach vs, vvho haue endured many things, vvee muſt haue care ſtill to perſeuere. What vvould be more pitiful then to ſee a ſhip, having paſſed all the billovves of the ſea, runne vpon rockes in the mouth of the hauen? ſo vvhen vvee haue paſſed many ſurges in this vvorld, and novv ſhould come into the hauen; then, not to go on, and caſt our anchor in a ſafe road, vvere too too pittifull. *Vſe.*

Againe, marke vvhat minde vvee ſhould haue to perſevere, that haue ſuffered; ſeeing, vvhen vve giue ouer to endure, all our former ſuffering is in vaine. Novv if a man had laid much money forth on a thing, vvould hee loſe his former charge for a trifle? no; he vvould rather double the coſt hee had been at: for, we muſt carry minds rather to double all our ſufferings, then to giue ouer before our end. Againe, the more we haue gon through, the more the Lord giueth vs theſe mindes; the more vvee ſhou'd be fleſhed againſt further aſſaults. Many faile in this: the ſtanding after many trials haue beene vvell endured, as *Dauid* fought all the Lords

Lords battels, and paſſed awvay his daies happily, yet afterwvard fell moſt grievouſly.

Nowfollowthe ſeverall peeces of armour, of which in generall two things muſt bemarked;

Firſt, that vve muſt not ſo preciſely difference theſe things, as to think that one may not ſerue for the vſe of another, as that the ſhield may not doo in ſome ſort what the breaſt-plate doth: for; 1.*Theſ.*5.8. *Paul* calleth faith a breaſt-plate. Secondly, for the diſtinction of defenſiue and offenſiue armor, the truth is, that though ſom part may with more property and eminēcy be tearmed offenſiue: yet they are al ſuch weapons as doo ſtrike down ad-

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aduerſary power, aſwell as ward the blowes which the diuell reacheth vs. Faith therefore is called our victory, 1. *John* 5.4. This is the victory that ouercometh the world, euen our faith. Now then to conſider of the ſeuerall parts as they be in order, Firſt he ſaith, Stand, beeing girded about with the girdle of truth. For the maner of proceeding, *before we proceed to the doctrines and word of exhortation, we will ſeek out foure things*: firſt, what is meant by euery one: ſecondly, what is the vſe of it: thirdly, how the diuell doth labour to diſarme vs of it: fourthly, how we may hold our owne againſt him. The girdle of truth then cometh firſt:

firſt: Now truth ſomtime ſignifieth the doctrine of truth, *Iohn* 17.17. But that it cannot heere ſignifie; the ſword of the ſpirit, beeing thus to bee conſidered. Truth therefore heere, is ſoundneſſe: which is alwaies accompanied with conſtancie, For which cauſe the Hebrewes doe in one word ſignifie both.

For the ſecond, *this girdle hath three vſes.* Firſt, it doth adorn vs: for this was the vſe of the *Studded belt*, which the ſouldiers did weare, to hide the gaping ioynts of their armour, which would haue been vnſeemely: and nothing doth adorne a ſoule more, then vprightneſſe: as our Sauiour com-

commending *Nathanael*, gaue out this ſpeech of him; Beholde a true Iſraelite in whom there is no guile, *Iohn* 1.47.

Secondly, a girdle doth tie other cloathes about vs, cloſe to vs, which otherwiſe the winde would blowe about, and would hang but looſe vpon vs: ſo this girdle of truth doth containe and holde together all other graces, wherewith the ſoule is arrayed; and without truth to keepe them together, in time all of them are borne away with winds of temptation. *Mat.* 13.20.21. That grace that was not knit together with honeſty of heart, came to nothing in the end: as appears in the

Pa-

Parable.

Thirdly, a girdle truſſing vp the loynes of a man moderately, doth ſtrengthen a man; whence is the exhortation ſo often vſed of girding vp the loynes: ſo this grace addeth great ſtrength to the inner man, as wee may ſee in *Iob*; who when God ſeemed, and men did fight againſt him, when heauen & earth ſeemed to conſpire againſt him, yet this did ſtick by him, Chap. 27. 5, Vntill I die, I will neuer take away mine innocency from my ſelfe. Now the works of it are exerciſed in our daily courſe, or in the evill times of greater exerciſe then ordinary. Dayly it doth make vs ſtrike at the roots

roots of hypocriſie, we diſcerne in vs, and reſiſt the temptations of the Diuell, which tend to make vs corrupt our actiós in their end, or manner of performance: but eſpecially it doth ſtrengthen vs in the euil time, whē the Diuell ſhall bee ready to bear vs down, that we haue been but hypocrites. Now for the third thing, *The Di doth by foure meanes eſpecially ſeeks to wipe vs of this girdle.*

Ob. He will from the example of others, reaſon thus: Such, & ſuch as *Iudas*, haue had greater things then you, and gone further then you, yet they were but hypocrites. How canſt thou tell? is it otherwiſe with thee? Many firſt are laſt, &c. *Anſw.* Wee

must

must auoide this obiection, *by learning to distinguish true constant grace, from fained and and temporary: which is fitly done by these two differences.* First, the wicked haue streames of graces often, but they haue no communion with Christ as the godly haue; and therefore their graces wither when heate commeth. *Ephes.* 3. 17. It is a true liuing faith that maketh Christ to dwell in the heart, and this is the cause why our grace lasteth: as wee finde by dayly experience ebbes. And this water runneth exceedng lowe: yet hauing the well-head in vs, and renewing our faith on him the quickning Spirit, riuers doe afresh runne out

Ans.

1

out of our bellies, and the current of grace as high as before. The temporiſer, though he haue a ſtreame of grace, yet wanting the foũtain to feed it, it muſt needs dry away; as thoſe ſtreames, or ponds which haue no ſpring, nor head of water to maintaine them, cannot

2 continue. Secondly, theſe hypocrites receiue the grace they haue, retayning ſome notorious ſinne, or courſe in leſſer euils, wherein they hate reformation: as *Herod*, *Mat.* 8. Now this maketh grace it cannot be held with them. For as a ſtomack ill affected thorough choler, though neuer ſo wholeſom meats bee receiued into it, yet it cannot holde them,

but

but is prouoked to caſt: ſo where there is this obſtruction of the ſoule, the wilfull loue of any ſinfull courſe, whatſoeuer grace is receiued into the heart, it will not let it reſt, but maketh the ſoule caſt it vp vpon all occaſions.

Secondly, the Diuell will from our vnſound performance of duties thus reaſon againſt vs: Thou knoweſt thou haſt often looked more at man then God, and haſt propoũded indirect means when thou ſhouldeſt haue eyed his glory onely: therefore thou haſt not this truth. *Obiect. 2.*

Anſw. We muſt diſtinguiſh of hypocriſie, as of other ſinnes: for as ſinne is raigning, or not; ſo is hy- *Anſ.*

pocrisie. Now there may be this, not raigning hypocrisie in the hearts and consciences of Gods people. *Dauid, Psal.* 31. when hee said, Blessed is hee, in whose spirit there is no guile, did take him selfe tardy in this evill: and *Bradford*, with other of those most holy Martyrs, doe much seeke pardon of hypocrisie and carnall gospelling: but no sinne that raigneth not, must discourage vs. How may we know it raigneth not? *Answ.* If we haue purpose against it. Secondly, if we haue griefe for it. Thirdly, if we seeke for strength against it.

Quest.

Answ.

Ob. Thirdly, the Diuell will through crosses wee beare, and from the preiudicate o-

pinion

pinion of other men beare vs downe that vvee are not ſound hearted. *Anſw.* The book of *Iob* is but a canuaſe about this; where it is determined, that no calamities can proue a man an hypocrite, nor no opinion of men, though wiſe and holy: The ſelfe ſame thing befalleth him that ſweareth, and him that feareth an oath. *Eccl ſ.* 9 1 2. *Anſ.*

Laſtly, the Diuell will labour to foiſt in this leauen of hypocriſie in our dayly courſe, that thus by little & little, hee may picke this good ſeed of righteouſneſſe out of our hearts. Here our reſiſtance is to holde vs to our owne, and pray to God to rebuke him. And this

way is made for the fourth queſtion, *How we may keepe this truth.*

Firſt, by conſidering the woefull curſe that belongeth to the contrary: For God deteſteth nothing ſo, as hypocriſie: and abhorreth thoſe duties that are not done to him in ſoundneſſe. 2. The bleſſedneſſe of it. Bleſſed is hee whoſe heart is vpright, *Pſal.* 119. it is the delight of God; and hither belong all the vſes aboue named. 3. In our cõmon daily duties to labour this: 1. To performe them with our heart. 2. As in the ſight of God. 3. To his glorie, for this will make the grace of truth to be deepely rooted in vs.

Now

Now the for the Doctrin, and Vse; this is it that wee are taught: *That we must get vprightnesse of heart for the strengthning of vs.* *Luke* 12. 35, Let your loynes also be girded about. 1. *Pet.* 1. 13, Gird vp the loynes of your minde. Now this is the chief girdle that adorneth vs, keepes all our cloathes together, strengthens the loins of vs: thus *Dauid* girded him selfe, I will walke in the vprightnesse of my heart, in the midst of my house. *Psal.* 101. 2. *King.* 20. 3. *Hezekiah.* 2. *Cor.* 1. 12, For our reioycing is this, the testimony of our conscience, that in simplicitie and godly pureness, & not in fleshly wisedome, but by the

Doct.

grace of God: we haue had our conuerſation in the world, and moſt of all to you wards: and it muſt not bee a naturall truth which may cauſe men to hate halting with their own knowledge, but hath a fruit of the ſpirit: ſuch as muſt make vs not only look to the outward dutie, but to the inward performance of it; ſuch as muſt make vs ſeeke to glorifie God. Therefore, ſuch as walke onely, giving their outward man in an outward coformity to God, they bee counterfeits, and ſlippes in religion: ſuch as, whoſe righteouſneſſe commeth like a tertian Ague, & is as a morning dewe; theſe are vvithout this girdle: and

Vſe 1.

a man may bee bolde to say here, as to childrē; Not girt, not blessed: but many that haue girdles, yet keep them sluttishly: who are here likewise to bee reprooued; and fewe of vs can wash our hands, we being all hollow peeces, if due examination be taken. *Consider but these foure things, and you shall bee better able to ferret out the guile of your spirits.* First, how careletse vve are of the spirituall action, in those things we perform: as in praier. To the spiritual doing of this dutie, is required, first, preparation, or keeping the heart fit for it. 2. A deuout inward desire, groaning to God. 3. An awayting, after we haue done, to

ſee how God anſwereth vs. But who doth not lightly paſſe ouer theſe duties? which is no better then a vviping the out-ſide of the diſh, not looking to that
2 vvithin. 2. Mark, thatin reſiſtance of ſin, we more are ſorry, & deale againſt this or that branch of corruption, which ſhooteth out to our diſgrace, thē againſt the root it ſelfe. Now *Rom.7.* in *Paul* we ſee, the law of euil, which did dwell within him, was his principall matter of con-
3 flict. 3. Marke the courſe of our affections, and wee ſhall ſee how vnſound wee are towards God. If a thing touch our ſelues, our blood will quickly be in our nails: if a man doe knowe this or that

that by vs amiſſe, it is grieuous, the ſhame of it much vpbraids vs: but things that offend God, and vvhich vve knovve hee ſeeth amiſſe in vs, vve can let theſe paſſe nothing affected; a ſigne, our loue to him is not ſo ſound; our feare of him, and deſire of praiſe vvith him, not ſo vnfained.

Laſtly, let vs obſerue how frequently our actions are corrupted. As, ſometime wee vndertake to deale for ſome that ſpeaketh to vs, but doo it without any hearty well-wiſhing to him; ſometime not ſticking to ſay to our friend, I muſt ſpeake to you for faſhion, but doo as you pleaſe: wee viſit ſicke ones, but not ſtirring vp our bow- 4

els of mercy, wee ſpeake a great many phraſes of courſe, our conſcience telling vs it is otherwiſe. So is our behaviour: wee make a ſemblance of reverence, but how far it is from the heart, this may teſtifie; that we can (abſent from the parties) vſe their names proverbially, we ſhal not haue ſuch a one breake into ſiniſter ſuſpicions, as if the fift & ſixt commandements were blankes with vs. So in fruits of loue: wee can do this party good ſometime, but it is to keepe another vnder, who would elſe ſprout forth ſo far, that his ſhade would dimme our lights: as, I will doo for ſuch a one, they knowe good behauiours, they will do their ho-

homage, ſuch a one will thanke mee for it, I am ſure it will not bee giuen cleane away. In leaving ſin, many leaue it not becauſe they hate it as ſin, but it hath often broken out to their reproach; which is more, confeſſe their owne ſinnes, not deſiring to giue glory to God, and gaine a teſtimony of a ſound heart; but becauſe worldly wiſdome doth tell them, It is the beſt for them to tell their owne tale, or it were double folly to make dainty of that all the world knoweth. Thus in taking vp good duties as orders in our family, many often look not ſo much at the conſcience of Gods commandement as at this; The eyes of men are

vpon

vpon vs, all the world vvill cry ſhame, if ſuch things bee neglected altogether. But you that wil keep truth, take heed of this haulting: for though there may bee ſome reliques of hypocriſie in a good man, yet the nature of haulting is, it will goe quite out of the way if it bee not heald. *Heb.* 12. 13, And make ſtraight ſteps vnto your feet, leſt that which is haulting be turned out of the way. And hee that limpeth thus ſtill, may haue a lame leg by it to his graue. *Vſe 2.* Secondly, vvee muſt ſtirre vp our ſelues to keepe this girdle cloſe to vs, which is of ſuch excellent vſe: this is wouen in heauen, no ſhop can ſerue you vvith this, but that onely. Wee buy

buy vs girdles for the body; and if coſtly ones, vvee keep them carefully. O bee vviſe for your ſoules.

Novv followveth the ſecond part of our furniture; Hauing put on the breaſtplate of righteouſnes. To followv the ſelf ſame order: firſt, for that vvhich is meant heere, there is a threefould righteouſnes. One imputed by faith, but this cannot bee meât, for this is the ſhield of faith. Another righteouſnes inherent in vs, vvhich is part of the divine quality begun in vs, *Eph.* 4. 24. The third, a righteouſnes of courſe, or converſation, or vvorke: thus the thing don is called righteouſnes. 1. *Iohn* 3.7, He that doth righteouſnes,

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teousnes, is righteous. *Psal.* 112. 3. Riches and plentiousnes shall be in his house, and his righteousnes endureth for euer. Now the second is not so fitly meant heere, because the Apostle bringeth in the new creature armed: therefore it is fit to distinguish him from his armour. Neither is truth properly the new creature, but the quality of him: neither is faith and loue, properly taken in their differences, the new creature: for they shall cease. Though therefore I will not striue against it, yet *I take the righteousnes of the course and conversation, heere principally to bee intended. Now into this part of our furniture, three parts are*

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enfoulded: for this righteonſnes hath theſe three branches: Firſt, for the time paſt, a teſtimony excuſing vs, vvhich is the teſtimony of a good conſcience, 2. *Cor.* 1. 12, For our reioycing is this, the teſtimony of our conſcience, &c. Secondly, for the time to come, a purpoſe to auoid all euill, and to do that is good. Thus *Paul* and *Barnabas* exhorted the Antiochians vvith purpoſe of heart to cleaue vnto the Lord. Thirdly, in reſpect of our daily vveaknes, vvhich doth dint and bruiſe this breaſt plate, there muſt bee ſorrovv and humble confeſſion of ſinne, vvith ſeeking pardon: this doth bear it forth againe, & vnderline it, that it is as ſeruiceable

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uiceable to vs as euer. Forgiue vs (vvee say) daily our treſpaſſes: for, our righteouſnes is rather in purpoſe then performance, rather in confeſſion of imperfection, then in any perfection vvee can attaine. Secondly, for the vſe of this: it is daily, or more extraordinary: the daily vſe is this, that vvhen the diuell doth tempt vs to ſin, if the breaſt be couered with this purpoſe not to offend, then his ſuggeſtions will fall downe like paper-ſhot, and ſhall not pearce vs. How can I doo this great wickedneſſe, and ſo ſinne againſt God? The more extraordinary, when men ſhal load vs with preiudicate opinions, condemning vs: this will beare it

it off; I know nothing by my ſelfe, I care not for mans iudgement, 1. *Cor.* 4. 3. As touching mee, I paſſe very little to bee iudged by you. When the divell telleth vs, Thou art not elected, thou haſt no faith, thou art not ſanctified, all doth come before the tribunall of righteouſnes; this confirmeth to vs our election. 2. *Pet.* 1. 10, Wherefore brethren, giue rather diligence to make your calling and election ſure. This aſſureth vs that vvee are iuſt, our ſinnes forgiuen, and vvee ſanctified. *Iohn* 3. 7, He that doth righteouſnes, is righteous.

The more beneficiall it is, the more ſtudious Satan is to diſarme vs of it. Firſt there-

therefore, *the Diuell will keep vs from getting this, in this manner*: What doe you betake you to such care of your life? God is mercifull, Christ hath dyed to redeem you, hee vvill not loſe what hee hath bought ſo deare.

Obj. 1.

Anſw. God is mercifull to them that feare him, Chriſt redeemeth thoſe whom hee ſanctifieth, to be a peculiar people vnto him, zealous of good workes. *Titus* 2. 14. Who gaue himſelfe for vs, that hee might redeeme vs from all iniquity, and purge vs to be a peculiar people to himſelfe, zealous of good workes. If wee will haue ſome kinde of righteouſnes, hee will perſwade vs to ſuch a kinde of breaſt-plate, as is

Anſ.

not

not of a right metall: that is, a generall profession, and an honest carriage, in this manner; Though it were requisite you should haue all righteousnesse: yet what needeth all this, adoe? God spareth you as a father spareth his children. All the people of God are holy, it is not for righteousnesse you shall be saued. *Ob. 2.*

Answ. Wee must haue sound righteousnesse, and endeuour of perfection. If your righteousnesse exceed not the righteousnesse of the Scribes and Pharisees, yee shall not enter into the kingdome of heauen, *Mat.* 5. 20. Though Israel bee as the sand of the Sea, yet a remnant only shall be saued. Not all that say Lord, Lord, shall *Ans.*

shall enter into the kingdom of heauen. *Rom.* 11. *Mat.* 7. Bee yee perfect, as your Father in heauen is perfect. *Mat.* 6. 2. Desire and endeauour to follow after it. 3. If wee will enter it, hee will breake vs off by difficulties, discomforts, distractions, and make vs yeeld our weapon, as wearie. But heere the power of Christ, the authour and finisher of faith, the beginner & perfecter of his owne good work, doth carry vs on: and the seed of God is of such force, that it will not let vs fall to sinning. Secondly, the conscience of Gods commandement on one hand, and the comfort of his acceptance on the other side, do encou-

rage

rage vs: ſo that this aſſault is fruſtrate. 4. He ſheweth himſelfe a Diuell indeed; and by aggrauating our imperfections, will offer to wreſt from vs the teſtimonie of a good conſcience, in this wiſe. Gods eye is too pure to beholde any euill, thou ſhouldeſt loue the Lord thy God with all thy heart, &c. But thy beſt deeds haue been ſprinkled with filthineſſe, thy owne conſcience hath condemned thee in them; God is greater then thy conſcience. The anſwer is, by getting a ſound knowledge how farre vvee are to ſtand vpon the righteouſneſſe of our courſes; of which mark theſe things. Firſt, wee doe not account of it as able to abide

abide the tryall of iuſtice, or to ſtand for our full righteouſneſſe before God. This wee account is droſſe and ſung; theſe things may diſmay a Papiſt, they cannot diſmay vs. 2. We place the ſtrength of our righteouſneſſe in two things. 1. That it doth teſtifie of our true faith: for a worke good in any meaſure, doth argue a heart good in ſom meaſure; for you cannot haue a figge of a thiſtle: now a heart in any meaſure good, doth argue a true faith, for that only can purifie the heart. 2. In this that wee know they are pleaſing vnto our God: not that they can endure the tryall of his iuſtice in themſelues, but becauſe faith

on

on Christ doth couer their imperfections: and therefore are iustly accepted thorough grace, when the defect is couered; they being not so much ours, as the worke of the spirit (*Colos.* 1. 11. strengthened with all might through his power vnto all patience, &c.) the wants set aside.

Now we shall strongly holde this part of our armour, if we exercise these things. 1. Labor to giue obedience of faith, in the least things: for there must be precisenesse in keeping Gods cõmandements, & we must count nothing little that he commandeth. *Salomon* will haue vs keepe his precepts as the sight of our eye. *Pro.* 7. 2.

And

And little ſinnes liued in will make way to greater. Men growe from ſtealing pinnes, to points, from points to pounds. 2. Wee muſt renew dayly a ſorrow for our ordinary and ſmaller offences: for though it bee the weakeneſſe of the ſtomack, that is able to beare with nothing that is a little offenſiue to it; yet it is a bleſſed frame of the ſoule, when it cannot digeſt the leaſt ſinne, but is ready to turne at it. 3. Wee muſt think what ſecure and comfortable courſes wee haue, while we keep this purpoſe, and practice of a good conſcience: and what a bitterneſſe it is, when wee haue our conſciences accuſing for

for any more grieuous ſweruing, the beſt is when it commeth home by weeping croſſe: but how wofull is the ſtate of the ſoule, till repentance be giuen? For as a ſtomack ſurcharged, which hath neither vent vpward nor downward, ſo is a ſoule clogged with guilt, but wanting repentance. Now then to ſpeake to the doctrine: we that are Chriſtians, muſt all labour to ſtrengthen our ſelues with the teſtimony of a good conſcience, and a righteous couerſation. Thus *Hezechiah* walked, dooing that which was good in the ſight of God, neither turning on right hand, nor left, from all that God had commanded. Thus *Zacha-*

rie and *Elizabeth* walked, *Lu.* 1. 6. But we haue *Paul* by precept and practice, teaching the point. *Phil.* 4. 8, Furthermore brethren, what soeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, &c. thinke on these things. And we may see, first, how his conscience did not accuse him for time present. 1. *Cor.* 4. 3, As touching me I passe little to bee iudged of you. How he endeauoured for the time to come to keep it so. *Acts* 24. 16, and herein I endeauour alwaies, to haue a cleere conscience toward God, and towards man. 3. That hee was not without his exercise of repentance. Oh miserable man

that

that I am, *Rom.* 7. This will keep vs in our daily course, and in the euill houre; whereas if these bee not renewed, wee shall come by scare: as *Iudah* going foorth without harnessing himselfe, by renewing this purpose, we see how soon he was wounded with euill. This then being the dutie of Christians, doth rebuke such, who either content themselues with a false armour, or haue none at all. Some there are, that are good Church men, honest, righteous, iust dealing men; but because they lay not a good foundation of faith in Iesus Christ, and of repentance from dead works, because they care not for the spirit and power of

Vse 1.

godlineſſe: therfore, brown paper ſhall as well keepe out Musket ſhotte, as this vvill helpe them, when the Diuel ſhall let fly his murdring bullets. Many haue none at all, but naked breaſts ſhot through already, their conſcience being able to accuſe them, that they haue liued in profanenes, contempt of Gods ordinances, in pride, vvrath, couetouſneſſe, pleaſures: their purpoſes haue beene to walke after their owne hearts luſts, dooing that which is good in their owne eyes. In ſteed of forrowe neuer to be repented of, they can tell you, they vvere at ſuch a place, where they vvere frolick, had entertainment with ſports, &c.

Poore

Poore thralls of the Diuell that haue no armor of God vpon them. 2. Wee muſt learne our dutie, not to run on at aduenture, but looke to theſe rules: wee are all Prieſts of God, we muſt not goe without this breſt-plate enameled with *Urim* and *Thummin*. Wherefore looke that our conſciences ſpeake with vs, God is greater then they, renew your purpoſes euery day, ſtrike ſure couenants with God: take vp the bleſſed exerciſe of broken hearts, bewaile your dayly vvants: for wee ſhould not let a thought which is awry, no not a dream, which ſauoureth corruption, paſſe without a cenſure. *Iob* rather ſanctified his houſhold Vſe 2.

on ſuſpicion, and iealouſie, then neglected matters already apparantly euill.

Now followeth the third, which anſwereth to the greaues, or legge-harneſſe, [and your feet ſhod] 1. For the meaning: Some doe conſtrue the preaching of the Goſpell of peace, the readineſſe to confeſſion; but this is rather a fruit of our being ſhod, then the ſhooing it ſelf. And this is a more particular thing, as which agreeth with times of perſecutions, and perſons called to make confeſſion. But all the parts of this armour agree to all times, and to all perſons. The ſenſe is; being ſhod with ſuch furniture, as the Goſpell of peace doth helpe

help vs to.

Now the gospell of peace doth tell vs two things, that make vs fully appointed for all aduersities; that God is through Christ a mercifull Father: for, all enmity is killed in his Crosse. Secondly, it doth assure vs, that every thing that can befall is made for vs 1. *Cor.* 3. 22. 23, Whether they be things present, or things to come, all are yours, and ye Christs, & Christ Gods. Not life onely, but death is ours; that is, is made to serue for our good. So the soule, knowing these things, is harnessed to goe in the waies of tribulation. Secondly for the vse: it serueth in vndergoing our daily afflictions: for, euery day

hath his misery. Secondly, in passing these extraordinary euils which shall betide vs: through many afflictions wee must looke to enter into the kingdome of God, *Acts* 14. 22: as the vse of boots and greaues is against all roughnesse of the vvay, that wee may tread on flinty paths, or thornes, and that without taking hurt. *Ob.* 1. *Now the diuell will first labour to keepe vs from seeking after this peace*, by lulling vs asleepe with a false peace, as this; If God did not loue thee, thou shouldest not thus prosper, thou hast no troubles, nothing but peace shall follow thee. But *wee must learne to distinguish betweene a true and false peace*. First, this is grou-

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ded on no outward thing, but on forgiueneſſe of ſinne. *Rom.* 5. 1, Then beeing iuſtified by faith, wee haue peace towards God through Ieſus Chriſt: this is brought to vs, and applied by the goſpell, by praier, the goſpell of peace. *Phil.* 4. 6, Be nothing carefull, but in all things let your requeſts be ſhewed to God, in praier and ſupplication. Now, the worldlings peace is ſo much the greater, the leſſe the goſpell is preached to him: for, this light will not let him ſleepe; and for wading to it by prayer, by beleeving the mercy of God, and promiſe that all things ſhall worke for his good, he knoweth not what theſe things meane. Secondly,

ly, the divell will tell vs that haue our part in this peace, There is no peace to the wicked, *Esay* 48. *vlt.* Thou haſt much wickednes which God cannot but hate. *Ob.2.* *Anſ.* The wicked, who is not iuſtified through faith, canne haue no peace: but Chriſt hath covered mine imperfections. Thirdly, thou neuer kneweſt what trouble meant, till thou cameſt to this goſpel: Since, thy own heart, men, ſpirituall vvickedneſſes, thine own friends haue hated thee. *Ob.3.* *Anſ.* *Iohn* 16.2. They ſhal excommunicate you, &c. this peace ſtandeth with all kinde of diſturbance. As the weather frieſing neuer ſo ægrely, a man well booted and appointed

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in that kinde, may ride as warme as wooll: ſo a man ſhod with this, may be quiet in the midſt of diſquietnes: for, this is his peace; in hauing our mindes prepared with knowledge of our peace which the goſpell reuealeth: not that he ſhal not haue euill many waies, but that Gods mercy ſhall not be taken from him, and that all of them ſhall work together to his good. Fourthly, Satan will ſay; God is angry with you, which the effects doo teſtifie. *Anſ.* By diſtinguiſhing anger as thus; anger and loue ſtand together in parents, the more they loue, the more they are moued at the dangerous courſes of their children: Therfore

Ob.4.

Anſ.

it

it followeth not, God is angry, therfore he loueth thee not, therefore this or that ſhall hurt thee. Now for the fourth thing, *How wee may preſerue our peace.* *Anſ.* Firſt, if euer wee knew it, this will help vs, to aſſure vs we haue it ſtil, To remember the couenant of peace with vs, is an eternall couenant; not for a day, but for euer. *Pſal.* 54 10, For, the mountaines ſhall moue, &c. but my mercy ſhal not depart from thee, neither ſhall my couenant of peace fall away, ſaith the Lord. I haue compaſſion on thee; the whole chapter to this purpoſe: and Chriſt ſaieth, the world cannot take away this peace from vs: if therefore it ſeem otherwiſe, it

it is but hid in a cloud for a
seaſon. Secondly, if we will 2
keep this peace, we muſt not
iudge according to ſenſe, but
righteous iudgement, vvee
muſt controule our ſenſe by
ſanctified reaſon; which aſ-
ſureth, that all things are for
good to vs. When heer be-
low there are pitchy clouds,
ſtormes, and ſuch like im-
preſſions of the air, the ſtar-
ry firmament hath no chãge,
the ſun hath the ſame bright-
nes when it is hidden from
vs, that it hath when it ſhi-
neth moſt glorioufly: ſo
vvhen wee alter, and there is
nothing but thunder, light-
ning, and ſtorme in our sky,
God is the ſame, the faithful
mercies of the couenant are
not changed. Thirdly, vvee 3
muſt

must, if our ſoules bee out a little, ſchoole them, as *Dauid* doth, *Pſal.* 42. Why art thou caſt downe my ſoule? and why art thou ſo diſquieted within me? There is an art of rocking the ſoule, and ſtilling it if out of quiet: the Lord teach it vs.

Doct. Now for the doctrine: vve ſee how *wee are to ſtrengthen our ſelues with learning the doctrin of our peace through Chriſt*: *Paul* was thus ſhod. *Rom.* 8.38.39, I am perſwaded, nothing ſhall ſeparate mee from the loue of God. All things, I knowe, worke together for the good of them that are beloued of God, *Rom.* 8.28. And this furniture made him goe ſuch hard vvayes cheerfully; in vvhich,

vvhich, ſhowrs of afflictions did fal as thick as hailſtones. The Church in the Canticles 7. 1. is commended, that her ſteps in theſe ſhooes are comely. This doth make Gods children, though not in the letter, yet in ſom ſort, tread vpon the Adder, Baſilisk, ſhake off Vipers, and receiue no hurt; vvhereas if the feet be bared a little with the abſence of this (in ſenſe or faith) any thing ſmarteth ſore on vs. *Iob* 13. 14. Wherfore doo I take my fleſh in my teeth? And 6. 3, Therefore novv my vvords are ſvvallovved vp. *Ezechias*, ſeeing God like a Lion, his peace ſomevvhat clouded, chattred like a Crane. Where fore vvee beeing to gette our ſelues

Vſe 1.

ſelues thus fenced againſt the craggednes of the vvay, how are they to bee blamed, that neuer labour to haue part in this peace vvhich the goſpel bringeth? They vvould be loth not to provide their bodies againſt vveather & difficulties of the vvay they go, but their ſoules they care not for. But look, as it is pitifull vvith one that goeth vpon ſharp flints, barefoot, &c. or amongſt the thorns and buſhes, ſo as the blood trickleth dovvne at euery ſtep: ſo pitifull ſhall thy naked ſoule bee, vvhen adverſitie ſhall meet thee, if thou be not fenced with this knovvledge of peace, through Ieſus Chriſt.

Vſe 2. Secondly, wee muſt labour to ſee this our peace.

Oh

Oh that wee knewe theſe things concerning our peace! What could hurt? If the ſting be pulled forth of an Adder, vvee may play with it in our boſome: If vve know euery thing is for our good, as *Iob* ſaith, wee may laugh when deſtruction comes. Aboue all things haue a care, that it be a ſoũd peace; for there is in nature, and bodies, a double ſleepe; one ſicke, another ſound: now it is ſeene in the wakening. For ſick ſleep maketh vs when we awake ſo much the more ſicke, the other ſtrengtheneth vs: ſo peace is the ſoules ſleepe. Now if thy peace bee not ſound; when God ſhall waken thy conſcience, the more

more thou haſt ſlept, the more ſhall thy griefes be increaſed, nay nothing ſhall ſting thee more then thy peace; woe to thee that art at peace: but if thou art at quiet, by knowing the doctrine of peace, by the Goſpell, then it ſhall refreſh and ſtrengthen thee.

Now followes the fourth thing, the ſhield of faith. Firſt, wee handle it generally, in order as before. Secondly, particularly from the circumſtances. Firſt, the manner of exhorting: aboue all things. Secondly, the cõmendation of it; that it can quench all the fierie darts, &c. Firſt, the thing here meant is, a true liuely faith, laying holde on Chriſt for

for iuſtification; and in the reſt of Gods word and ſpeciall promiſes, for the paſſing of this preſent life: for not onely faith on Chriſt, but on the ſpeciall promiſes of God, is neceſſary for vs: not that theſe are two ſeuerall kindes of faith, but one imployed diuerſly: as the ſoule in man working in the ſeuerall faculties of nature, is not three ſoules, but one, exerciſing three diuers functions. Secondly, for the vſe of faith, it ſerveth not onely to iuſtifie vs, but to make vs endure in all afflictions, without making haſte. The iuſt liueth in time of his afflictions, by faith. Hee that beleeueth maketh not haſte. 2. It doth worke in

in vs, and guide the course of our obedience. *Rom.* 15. To the obedience of faith, not onely in beleeving the Gospell, but the other word of command and promise. 3. It doth preuail against all enemies. This is the victory that ouercometh the world, euen our faith, 1. *Iohn.* 5.4. The Vse shall be more particularly branched out heereafter. Thirdly, *we must mark how the Diuell doth practice against vs in this point.* 1. Hee will labour to put vpon vs, and serue vs with a counterfait faith. You beleeue that God is mercifull, and sent his Sonne, to be the Saviour of mankinde: you meane well, and haue good hope to God-ward, that is enough

Ob. 1.

enough; Hee that beleeueth ſhall be ſaued, *Marke* 16. 16. And all that can be ſaid for the Popiſh faith, may bee brought hither. *Anſ.* That faith that ſaueth vs, muſt worke by loue, *Galat.* 5. 6. It muſt purge our hearts, *Acts* 15. 9, And hee put no difference betweene vs and them, after that by faith he had purified their hearts. It muſt make vs to knowe, Chriſt hath giuen himſelfe for vs. *Galat.* 2. 20, Thus I liue, yet not I now, but Chriſt liueth in mee: and in that I now liue, I liue by the faith in the ſonne of God, who hath loued me, and giuen himſelfe for mee. And bring Chriſt into our harts. *Epheſ.* 3. 17, That Chriſt may

Anſ.

may dwell in your hearts by faith; that yee being rooted and grounded in loue,&c.

Now, to haue a faith without good workes, a knowledge onely of a Saviour giuen to man-kinde: this will profit nothing. *Iames* 2. 14, What availeth it my brethren, though a man say he hath faith, when he hath no workes? can the faith saue him,&c. Secondly, *He will labour to wrest our faith from vs*, more violently or craftily: the first, in this wise; *Simon Magus* beleeved, *Acts* 8. 11. *Herod*, &c. Faith in temporisers doth not availe them: that faith is no better, for they haue done many things, had ioy, kept the Apostles company, and gone

Ob. 2.

as

as farre as thou. *Answ. Wee must beare off this blowe, by learning to distinguish true faith from false faith, by foure things.* 1. For the nature of it; True faith doth apply Christ in particular,& saith, with *Paul* and *Thomas*, My Lord, and my God. Who hath loued mee, and giuen himselfe for me. Secondly, it doth increase in the ministry of the word and prayer, which did as Gods instruments, beget it. Now false presumptions are careless of these helpes. Thirdly, It is perfected & groweth vp, through temptations, wrastling with doubting feares. For if our faith bee a true fruit of the spirit; our lust will fight against it, though we

Ans.

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we out-growe theſe things, in proceſſe of time. And therefore it is to be marked, that all other faiths, the Diuell neuer ſifteth them: for either they are ſuch as vvill not perfect the parties; as luſts, temptations, &c. or elſe ſuch as are his owne coyne, bearing his inſcription: as for example, carnal preſumption. And therfore hee letteth them paſſe for currant. Laſtly, a true faith is ſeene by this effect, It
4 purgeth the heart, ſo that it doth not retaine the loue of any ſinne wherein it hateth to be reformed: the others come ſhort; as *Herods* did reach to many things, but not to leaue his *Herodias*.

Secondly, the Diuell will thus

thus ſhake our faith; True faith is with many fruits, *Iam.* 2. Is accompanied with ioy. 1. *Pet.* 1. 8, Beleeuing wee reioyce, with ioy vnſpeakeable and glorious. Without doubting. *Abraham* doubted not, *Rom.* 4. 20. neither did hee doubt of the promiſe, &c. Now thou haſt no fruits, thou art without feeling, comfort, full of doubting. *Anſ.* We muſt examine, whether wee haue any fruits of faith vpon vs, or none appearing: if wee haue few fruits, it argueth a weak faith; not that there is no faith, dead trees haue not any fruit at all vpon them. If we haue none, it muſt bee conſidered, whether it was ſo alwaies with

vs, or by occaſion of ſome fall; hauing before beene otherwiſe. Now, if in the firſt kinde, it is plaine, vve never had a true faith; if in the later, it argueth faith is in a ſwoone, or as a tree in the nipping froſt of winter. 2. For ſenſe of ioy wee muſt knowe, that it is a a fruit may be ſeuered from faith: as in Chriſt, vvhoſe beliefe vvas firme, yet all comfort eclipſed: as in that ſpeech, My God, my God, why haſt thou forſaken me? *And the reioycing of faith, is chiefly diſpenſed in three ſeaſons:* Either in the firſt breeding of a Chriſtian, that the ioynts of him may bee knit, the ſtronger: or after great tẽptations out-wreſtled, that the

the broken bones may bee comforted : or in times of perſecution & martyrdome, that wee may bee heartened in it, to conſtant ſuffering. Witneſſe our reioycing in Chriſt Ieſus dayly. 4. The Diuell will ſay, true faith groweth from faith to faith, *Rom.* 1. 17. Grace is like a graine of muſtard ſeed. Now thy faith hath no growth, nay thou art now more doubting then thou haſt beene. *Anſ. True faith groweth: it is true with theſe limitations.* Firſt, that it is not felt in him alwaies, in whom it groweth. 2. It doth not growe in all times, it may decreaſe in ſome degree: the meaning thereof is, that the grace which is in the end,

Ob. 4.

Anſ.

ſhall be more then at the beginning, ſhall haue his growth. Now, if the Diuell ſaith to any beleeuer, thy faith never had, nor ſhall haue any growth; The conſcience may eaſily anſwer it, *Faith hath two ſeaſons*: One of peace and building it healthfully, the other of temptations. In the firſt it groweth, and often is diſcerned by him, in whom it *is*. 2. It is in *temptations*. Now *theſe are of two ſorts*. Firſt, ſuch in which faith is exerciſed, and maketh reſiſtance: as in outward croſſes. Secondly, feares, doubting of his pardon, gripes of conſcience. Thirdly, lawes of evill, that play the Lord of miſ rule in our members.

Now

Now theſe (faith cauſing vs flie to prayer) ſeeke the word of promiſe, renew repentance: theſe, I ſay, faith doth thriue by: as there are ſome growing ſicknesſes, in which the body ſhooteth out, and when men haue beene awhile exerciſed they perceiue it: there are other temptations of ſpirituall ſlumber, whether the heart be halfe waking, or by ſome grieuous ſinne fallen into a dead ſleepe. In theſe, faith may bee diminiſhed: as the holy Ghoſt ſaith of their loue, they had loſt ſome degrees. 5. The Diuell will tell vs, where there it true faith, there the word is powerfull and profitable. *Theſ.* 2. 13, The word is effectual in *Ob.* 5.

you that beleeue. *Heb.* 4. 3, The word did not profit where there is no faith to mingle it with. But thou ſeeſt not the words power, & doſt not profit by it. *Anſ. The inefficiency of the word is two-folde.* Simple, when it hath no ſaving worke: or preparatiue; vvhen it is ſaid to worke nothing as it ſhould, as we deſire, as wee ſometime haue felt it.

Now the firſt ſtandeth not with faith, the later doth: as for example, put Aquavitæ into a dead mans mouth, and all the reſtoratiues that may be, they doe nothing vvith him: but giue food, or reſtoratiues to a man in a dropſie, or conſumption, though hee ſtill

ſtill vvalke vveakely, and haue no appetite before, and hath flaſhing after, and qualms riding ouer the ſtomacke, yet hee is preſerued by thē: now we ſay, things doe no good, when they do not ſo healthſomly nouriſh, as they vſe in ſound bodies. Now this later is the ſtate of a Chriſtian ſoule, not the former: hee may anſwere therefore by denying the ſecond part of the reaſon; It is effectual, though it do work nothing vvith him, as he hath knowen it. 6. The Diuell will thus ſuggeſt to thy conſcience: If euer thou didſt truly beleeue, God would heare thy prayers: but thou askeſt, and receiueſt not. *Anſ.* The forme

Ob. 6.

Anſ.

of the reaſon is naught, as which runneth from hearing to receiuing. The anſwer is, we muſt diſtinguiſh betwixt hearing, and ſignifying, that we are hard-by the effect. The firſt (in lawfull things asked, in the name of Ieſus, 16. *Ioh.* 23.) is alwaies: the ſecond not-alwaies. For God when he heareth, often maketh as if he heard not, nay as if he were contrarily minded. *Lam.* 3.44, Thou haſt couered thy ſelf as with a cloud, that our prayer ſhould not paſſe thorough, that is, thou ſeemeſt ſo in effect. *Dauid.* How long wilt thou ſmoake againſt prayer, &c. open thy eares.

Daniel 10. God made him ſee, hee heard him a good ſpace

ſpace after: yet he did heare him from the firſt requeſt. This then is the ſtate of gods people. But God when hee heares doth make as though hee did not heare, yea vvere turned from them and their praiers in diſpleaſure.

Obj. Seauenthly, true faith faileth not: thine doth often faile, and thou art ſo weak, thou ſeeſt thou canſt not hould out.

Anſ. And the truth is, the beſt faith tried long, will limp a little. *Pſal.* 116. 10. 11, I ſaid in my feare, All men are liers, &c. 1. *Sam.* 27. 1, And *Dauid* ſaid in his heart, I ſhall one day periſh by the hand of *Saul*, &c. Is it not better for me that I faue my ſelfe in the land of the Philiſtines, &c? And vvee by

experience finde, that often through vnbeleefe and impatiency, vve yeeld the buckler, and leaue awhile clasping that promise which onely can releeue vs. But the answer is, by learning what it is to haue true faith faile: *there is a double failing*, one of the grace, another of the worke: now this later, the worke, may cease while faith doth not faile: as *Luke* 22.32, But I haue praied for thee, that thy faith faile not. Yet compared with the end, *Peters* confession, vvhich was the worke of faith, failed in his mouth, and yet the grace was safe in his heart: for Christ was heard in that hee praied for. So that if the reason be thus framed, That

faith

faith which faileth in the worke is a falſe faith, this is a falſe ſentence. If hee ſay to mee, Thine faileth in the grace, it is falſly ſpoken to a true beleeuer, to make his grace extinct when the work faileth: for vve might aſwell ſay a man is dead when hee ſleepeth. And for his threatning that it ſhall faile, vvee muſt remember, that hell gates ſhall not preuaile. Hee hath praied, &c.

Eightly, the diuell he will from ſenſe and reaſon vveaken our beleefe: Thus hee kept *Sarah* in vnbeleef. *Gen.* 18. 12, She laughed, becauſe the thing ſpoken was againſt reaſon. For anſwer vvhereof, vvee muſt knovve, They are bleſſed that beleeue and ſee

Ob. 8.

Anſ.

ſee not, *Iohn* 20.29. that vve vvalk by faith, not by ſight. Againe, *Heb.* 11. 1, Faith is the euidence of things not ſeene: vvee muſt therefore ſhake hands vvith this follovving ſenſe and reaſon, if vvee vvill make vvay to beleefe.

Laſtly, the divel vvill muſter many troubles againſt vs, and thus labour to ſhake our faith. *Luke* 22. 31, Hee vvinnovved *Peters* faith, by bringing him into ieopardy of his life. So vvhen many beleeue, he ſtirs the tongues of naughty ones to vvhippe them; if God giue leaue, he croſſeth them in their ſubſtance, and othervviſe: not that he plaieth ſo ſmal games as to blot their name, or careth

reth for their money; but he ſhooteth at this, to vnſettle them in the vvay of faith, which they haue entred. But *we muſt reſiſt thus*, by getting knowledge, that Chriſt vvill not let our ſmoking vveek be put out; that theſe things ſhall vvorke to our good, *Rom.* 8. 28. But vve feele the contrarie, they vvorke ſo vpon vs. *Anſ.* He that beateth a torch, ſeemeth to put out the light for a ſeaſon, yet it maketh it burne more cleerly: the ſhaking of trees maketh them root deeper. Secondly, by learning the means of holding our faith: vvhich follovv. Theſe are his more violent practiſes; vvreſting of our faith from vs: novv *his more ſubtill ſleights are*;

are, his making vs to presume on outward helps, & withdrawing our hearts by them. Thus, 2. *Chron.* 16. 7. he did preuail against *Asa*: for vvhen hee seeth vs hould the rocke where vve are safe from him, hee vvill set before vs other things, sutable to our corrupt natures; knovving, that so much as vve come to leane on these, so much vve come to leaue our GOD. Thus hee houldeth out our Lady, Saint *Peter*, and *Paul*, in the Romish Church; and by the creature, vvithdravveth the hearts of the people from their Creator. In which and other like practices, the divell is like a Fovvler that hath calls so like the natural notes, that birds come vnto them:

them : ſo theſe ſpeake our mother tongue, and haue a note ſo liking to the reaſon and ſenſe of vs, that we cannot heare it, but wee are ready to flee vnto it. But *wee muſt preuent this miſchiefe by chriſtian caution* : the diuells exchange will proue robbery, wee ſhall change a rocke for a ſplitted reed, which wil hurt vs in the end. Hee that leaveth his God, forſaketh his mercy. *Ionah* 2. 8, They that wait vpon lying vanities, forſake their owne mercy. Againe, *Ier.* 17. 5, Curſed is hee that maketh fleſh his arme, truſting in any outward thing. Secondly, vve muſt know, that theſe things cannot do ought for vs, further then the Lord of Hoſts ſhall

ſhall command them: he vſeth them at pleaſure. The horſe and chariot is prepared, but victory is from the God of battell: many ſeeke the face of the Iudge, but iudgement is from the Lord: men riſe vp early, but GOD builds the city: we may vſe meat and medicine, but God is our life, and length of our daies: and it is ſeen, the ſwift hath not the race, the vviſe wanteth bread.

Secondly, *the diuell will labour to ſupplant our faith by indirect wayes leading to a releaſe*, and ſeeming to put an end to our euils: for, ſeeing that vvee are weary in enduring, and would fain ſee reſt from troubles, he then will open poſtern doors, indirect

vvaies

vvaies of deliuerance; like Fowlers, when all is hard froſt and ſnovve, they ſhew meat, that birds ſharply ſet, may flee on murder. Thus *Sarah*, *Gen.* 16. 2, And *Sarah* ſayd, Behold novv the Lord hath reſtrained mee from childe-bearing, I pray thee go-in vnto my maid, it may be that I ſhall receiue a child by her. *Dauid*, 1. *Sam.* 27. 1, Is it not better for me that I ſaue my ſelfe in the land of the Philiſtines, &c? Chriſt, *Mat.* 4, Command theſe ſtones to bee made bread by miracle, novv thou art hungry. We muſt therefore take heed, that vvee often thinke on that in *Eſay*, Hee that beleeueth, maketh not haſte: and conſider againe, that the eaſe

eaſe of ſuch meanes, is like to a draught of drinke to a hot ague, it maketh the fire burne worſe after: your iſſue in this kinde, is but breaking the iaile which maketh vs ſubiect to double puniſhment.

Now followeth the fourth conſideration, how we may keep our faith againſt all aſſaults, & encreaſe it. Firſt, by expelling ſelf-confidence, and vnbeleefe: Secondly, by conſiderations that lead directly to the ſtrengthening of our faith: Thirdly, rules of either. Firſt, *he that will beleeue, muſt deny all truſt in his owne wiſdome: for, ſelfe-confidence is a choak-weed of beleefe.* Pro. 3. 5, Truſt in the Lord with all thy heart, and leane not

to

to thy owne wiſedome. We are the circumciſion, vvho haue no confidence in the fleſh, but reioyce in Chriſt Ieſus. And as we can growe downe, denying our wiſedome and all ſtrength wee can make: ſo ſhall faith on our great God growe vp. 2. Wee muſt ſtrike at vnbeleef, with the ſword of the ſpirit, taking vp our ſelues for halting, with ſuch like places as theſe. *Heb.* 10, Now the iuſt ſhall liue by faith: but if any vvithdrawe himſelfe, my ſoule ſhall haue no pleaſure in him. As the murmuring and vnbeleeuing Iſraelites, who would not beleeue the Lords oath giuen them, that he vvould make them dwell in the temporall Land *Cana-*

an,

an, were accordingly ſhut out of it: ſo faithleſſe ones, who beleeue not Gods promiſes, concerning the true Land of *Canaan*, the heauenly kingdome, ſhall be barred from entring that holy place. See *Numb.* 14.29. 30. 31. 32. Chewing on ſuch words, will tame the fierceneſſe of vnbeliefe.

Thirdly, wee muſt conſider the iniurious effects vvhich this ſinne doth to God, and vs. For vnbeliefe giveth God the lie. 1. *Ioh.* 5. 10. Hee that beleeveth not in God, maketh him a lyer: then which, what can bee more reproachfull? and it doth vs all the harme: for nothing could hurt vs, if this were not. *Heb.* 4 *vlt.*

They

They could not enter for vnbeleefe, they were a churliſh lewd people, beſides other diſtempers: but this did them the miſchiefe, for it reiecteth the medicines, that would cure vs, taken; and pulleth off Gods plaiſters, which lying on would ſalue our miſeries,: thus purging out this malignant humour, we ſhall ſtrengthen faith the more commodiouſly. Firſt, by looking vp to Chriſt, when vve feel our faith weake, calling him the beginner, the finiſher of faith in vs: praying him to encreaſe our faith, and to helpe our vnbeliefe; thou muſt giue it, and worke it in me, or I cannot haue it. A fainting bodie will taſte ſome-

ſomething that is cordiall, and reſtoratiue: and a fainting ſoule muſt baite it ſelfe, with looking to Ieſus, who is our cordiall, and reſtoratiue, and every thing. Againe, wee muſt conſider whom we truſt, for this will ſtrenghten beleefe: it is not with God as with man, who is better knowen often, then truſted. The mother of our vnbeleefe is, the ignorance of the affectionate knowledge of God. *Pſal.* 9. Thoſe that knowe thee, will truſt in thee: this confirmed *Paul* in faith, becauſe hee knew him, hee truſted to. 2. *Tim.* 1, 12, For I know who I haue beleeued, &c. and I knowe that hee is able to keepe that I haue commit-

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ted vnto him, vntill that day. Now concerning God, two things muſt be known. Firſt, his power. Secondly, his truth. *Rom.* 4. 21, Being fully aſſured, that hee which had promiſed, was able alſo to doe it. *Abraham* was thus ſtrengthened. *Heb.* 11. 11. *Sarah* beleeved, for hee was faithfull that had promiſed: and for example, I by faith beleeue my ſpirituall liberty in Chriſt, ſanctification, my life, ioy, &c. How ſhould I ſupport my ſelfe, when I ſee nothing but thraldome, and ſinne raigning in mee, nothing in me but deadneſſe of heart? *Anſw.* Thus: hee that hath ſpoken this to mee, Holde me, I will ſet thee free, I wil cir-

circũciſe thy heart, waſh it, purge it, heale it of all rebellions: hee that hath ſpoken it, is God Almighty, that giueth Beeing to all creatures wee ſee, and that inuiſible world of ſpirits; that calleth the things that are not, as if they were: that if there were no print of theſe things in mee, can increaſe them glorioufly: and as hee is able, ſo he is true & faithfull to keep touch, his word being purer then ſiluer ſeauen times refyned. Thirdly, wee muſt labour to ſee the preciouſneſſe of our faith: and this ſeene, vvill make vs holde hard, ere vvee part with it. 2. *Pet.* 1.3, To you vvhich haue obtained like precious faith with vs. A man

man that hath great charge, his whole ſtate about him, will as ſoone loſe his life as part with his treaſure. Now, in marking what it dooth, vvee ſhall ſee how precious it is. For what a grace is that, which when vve are buffetted vvith Satan, doth make vs to ſtand? when our weapons are beaten on our heads, our prayers leſſe comfortable, when vve are laid along, doth raiſe vs? vvhen ouer charged with afflictions, doth ſtill lift our head to Chriſt our Lord? and maketh vs ſay, hee is ours, wee are his, fire and water muſt not diuorce vs. And *this for the generall handling of the verſe.*

Now for the particular. Firſt, from the manner. 1. Aboue all. 2. The fruite or vſe of faith: with which you may be able to quench all the fiery darts of the Diuell. Firſt, then wee heare *that aboue all things wee muſt labour after faith, our care muſt bee chiefly about this.* 1 *Iohn* 3. 23, This then is his commandement, that wee beleeue in the name of his Sonne Ieſus Chriſt. This is Gods cõmandement where-with wee are charged. For nothing is ſo glorious to God. *Iohn* 3. 33, It doth giue God a teſtimoniall, as it were, of his truth, and ſeaſeth that he is true: and for our ſelues, the holy Ghoſt maketh all our riches to come

come in of it. *Iam.* 2.5, The poore God hath choſen to bee rich in faith; not onely that faith it ſelfe is a precious pearle, but becauſe that by faith vvee haue all thoſe vnſearchable riches of Chr. our Lord: and the manner of our deliuerie doth ſhew vs plainely, what care wee muſt haue of it. For if wee bidde a ſeruant buy many things, but aboue all ſuch a thing; hee would gather vvhat hee ſhould bee moſt carefull in: So heere get other things, but aboue all, faith. Thus *Paul*, *Gal.* 2.20, Thus now I liue by the faith, &c. and *Heb.* 11, All thoſe Saints pleaſing God, had this beleefe towardes him. *Now then to the doing*

of this, wee must labour to fe-
ret out our vnbeleefe. Secondly, *to enkindle and renew our*
dying faith, & encrease it: the
first wee shall finde these waies
First, marke how vve are af-
fected to the worde of
threatning; vvhether it
breed in vs feare, and care-
full declining of sinne. If wee
ye liue after the flesh ye shall
die. If this were beeleeved,
vve durst as well take a Bear
by the tooth, as give the
raines to our corruptions.
Who is so hardy as to thrust
his finger into the fire? but
vve often though vve know
nothing, let our selues be
carried vvith lusts through
vnbelief. Secondly, let vs
marke how vve are affected
to the promise. We see, be-
cause

cauſe by a civill faith vve beleeue man, therefore, if vvee haue a mans word, for this that vvas deſperate, vvee are glad, wee ſeeke to get ſecuritie. If vve haue bonds we box them vp; we knowe, vvhen they expire, vvhat to chalenge by vertue of them. Now for the promiſe of God, which ſecureth vs of all good temporall, and eternall, who enquireth after it, who ſeeketh it in his hart, vvho reioyceth in it, vvho ſaith, I look for ſuch a thing, by vertue of ſuch a word, my God hath ſpoken? which argueth wee are full of vnbeleefe. Thirdly, *our reſting in meanes, and leaning to them.* For, ſo much as the heart doth reſt on the creature, it

is by ſin withdrawen from the Creator. *But how may wee finde this? By marking how it is with vs three waies.* Firſt, if wee vſed meanes, and not vſing them, what meanes ſoever we had, our fear and truſt to God would bee the ſame as if we vvanted them: For vve would knowe, that further then God did ſend forth his vvord, they could doe nothing. Secondly, if vvee did our duties, and meanes were vvanting, vvee vvould bee confident, ſtill remembring that of *Ionathan*, It is all one with God, to ſaue with many, or vvith few; with ſmall means, as great. Thirdly, when we haue things vvee vvould thinke little of any meanes; but

but aſcribe all to Gods bleſſing. Now vve do the contrarie to theſe: For if vvee haue meanes, vpon them we are ſecure; as a man is friended, hee hopes to haue his cauſe ended, though iudgement is to come from the Lord: if the Iudge him ſelfe were made for vs, and if all meanes be at hand, vvee can reſt; vvee are ſo fledge that till ſomething croſſe vs, the Lord is not cloven to, and ſought to by vs. Againe, if this or that (requiſite in our iudgements) cannot be obtained; though we vvere neuer ſo diligent, wee diſtruſt, and ſuſpect the ſucceſſe, ſaying, that it cannot proue vvell. And againe, in the third place, when vvee haue

things, our affections doe more liuely vvorke on this or that, vvhich fell out (as men ſpeake) more luckily, then on Gods bleſſing, which is all in all. Which ſheweth our ſecret reſting in the creature. Fourthly, our tottering vvhen vve are tryed; If we did vvalk, truſting on God, vve ſhould be like mount *Sion*, foure ſquare men, howſoeuer throwen downe, ſtanding firmely, vvheras the leaſt thing doth vnſettle vs. Shall God offer to paſſe his vvord, yea giue his Indenture to me, for all good things, ſhal I not look after it? the points of our hearts ſtill turned to the povver, goodneſſe, faithfulneſſe of our God, which was

and

and is the matter of our cõfidence? If weather faile awhile, men are, as if God would quite forget them: if doings doe decay, such a world for taking they haue not known the like: if crosses ouertake vs, wee are at our wits ends. He that hath crutches, if hee learne not on them walking, take away his crutches, hee walketh still: but take away a cripples crutches, that goeth on them, and hee commeth to the ground presently. So if wee did not like to cripples leane on these things, we should not be so easily throwen downe in their remoueall: so the impatient breaking off in holding the promise, the double dili-

gence and exceſſiue care. *Mat.*6. 3, Shall hee not do much more for you, O yee of little faith? The ſhifts and ſinfull courſes vvhich men admit to thriue by, all proue, that there is not right faith in vs tovvards God.

Now the cure of this is, by being diſpleaſed with our ſelues, taking vp our ſoules in this manner; If the King or a great man ſhould threaten mee, would I not bee afraid, and carefull to decline their wrath? Shall my God threaten me, and I be ſecure and careleſs? If I haue a mans word or bond that is of worth I write vpon the matter, as if I had it: Shall I not ioyfully reſt in the word, ſeale and oath of my God?

If

If a man of worth ſhould be asked a pawne, and not credited on his word, he would take it in euill part: What a ſhame is it, that I will not beleeue GOD, further then I haue his caution? If I would not truſt a man for a few pence, would I truſt him for pounds? Cannot I truſt God for the things of this life, and do I ſay truely, that I truſt him for life euerlaſting? With ſuch reaſoning, a man muſt make that ſinne lothſome to his ſoule; and then ſeeing himſelfe a maſſe of vnbeleefe, muſt look vnto Chriſt, and call to him, as the authour and finiſher of faith, muſt cry Lord helpe my vnbeleefe, muſt ſet the promiſes before him, and chaine

chaine himselfe fast to the
Vse 1. meditation of them. Seeing then we should giue such diligence this way; how are they then to be blamed, that seeke not after it, lying in vnbeleefe? How are others to bee taxed, who, though they haue faith, neuer awake themselues to lay hould of God? Which the Prophet bewaileth, *Esay* 64 7, There is none that stirreth vp himselfe, &c. And it doth teach
Vse 2. vs our duty, euen to liue the life of faith in al things, euen in regard of naturall actions and ciuil, to see Christ moue vs in them. In feeding, to labour to hold Chr. by faith, that his spirit may teach vs to eat & drink to his glory, that is, with fear, thankfulnes,

so-

sobriety, remembring of our duty, which wee are after to performe. If wee goe hither or thither, vvee must doo it by faith, seeing vvee mooue in God, and he is the keeper of our out-goings and incommings. If vvee sleep, we must not onely consider fumes ascēding which cause; but the promise of God that giueth sleepe to his beloued: yea, vvee must apprehend God as our life, and length of our daies, not resting in temperamēts & cōstitutions

The second thing to bee marked, is, the commendations of faith, teaching vs, what force is in faith to keep vs against all assaults of the diuell. Wee are kept by the power of GOD through faith to salvation,

1. Pet.

1. *Pet.* 1. 5. This one is as al
the reſt, and therefore is cal-
led our victory, which ouer
commeth the world, 1. *Iohn*
5. 4. And it is ſo mighty, tha
the powers of hell canno
preuaile againſt it. *Now fo*
the fuller vnderſtanding, yo
muſt knowe what is meant b
fiery darts; ſecondly, how fa
doth extinguiſh them. It is
borrowed ſpeech from po
ſoned darts, vvhich venim
and cauſe fiery heat in th
perſon they enter: ſo al
thoſe courſes vvhereby Sa
tan ſendeth ſcorching hea
into the ſoule, are noted by
them: theſe are either terro
apprehēding a wrath whic
is a fire that drinketh the ſpi
rit, as *Iob* ſpeaketh. And *Paul*
2. *Cor.* 7. 5, Fightings vvith

out, terrors vvithin, vve had no reſt; or ſinful luſts vvhich hee doth vvreath againſt vs, vvhich are as fire. *Iames* 3, fire of hell. *Iob* 31, Adultery a fire burning to deſtruction; or outvvard calamities and perſecutions, vvhich are called heats and fiery trials. Novv faith doth quench theſe after a double manner, ſometime not letting them enter, but doth latch them, that they do fall off vvithout pearcing vs. This *Paul, Rom.* 7, vvhen the lavv came, ſavv his curſednes. 2. *Cor.* 7. 2. had invvard terrours, the diuell likewiſe did buffet him with ſinfull ſuggeſtions, 2. *Cor.* 12. Hee had troubles as thick as hailſtones, following him, yet this preuail'd not againſt him,

him, becauſe hee kept th
faith. *Peter*, *Luke* 22, ha
the dart ſtuck in him awhil
but faith did renew repen
tance, and healed him, ma
king the poiſon of ſin a tre
cle. *Heb.* 11.34, By faith th
Saints endured all affliction
yea quenched the fire, ye
choſe them before releaſ
And wee ſee by experience
that when the diuell dot
lighten about vs with th
wilde fire of luſts, temptin
vs to them, that when vvee
looke to Chriſt, as who hat
diſſolued the power of Sa
tan, who hath crucified th
power of them, & ſaid, the
ſhall not raigne ouer vs; thi
doth ſlake the fire. Againe,
whē fears aſſault vs, coming
to peace in Chriſt, vvee are
ſaued:

ſaued: when troubles come, faith maketh vs liue like the buſh in the fire, without burning.

Whrefore this muſt 1. teach vs how wretched their eſtate is, who beleeue not, vvho haue not their mindes and hearts ſo vvrought towards Chriſt, that his ſpirit hath made them nevv creatures: they that haue not this faith, ly open to all the aſſaults of the diuell. He that beleeueth not, Gods vvrath is on him, the fiery darts ſticke in him. *Vſe 1.*

Secondly, it muſt teach vs to ſeek after this: for God thus highly praiſeth it, that knovving the vvorth of it, vvee may labour after it. If enemies did beſiege vs, were it not vvell vvith him that vvere *Vſe 2.*

vvere locked vp in a tovver invincible? ſo vvhen death and enmity cometh againſt vs, this faith doth lock vs in Gods faithfulneſſe, mercie and povver, that nothing can hurt vs.

Vſe 3. That faith hath this effect, is a notable diſſvvaſiue from euer embracing this popiſh faith, the vvhich is ſeuered from all affiance, and vvhich a man may haue (by their ovvne confeſſion) and bee vvounded vvith deſpair, and bee full of all deadly ſinne: their faith therfore is a vvicked ſhield; it is ſo far from defending vs from all the fiery darts of the diuell, that a man may haue it, and bee an incarnate diuell.

Novv followveth hope: for

for ſaluation is here put for hope of it; the thing hoped for, for the hope it ſelfe. For thus it is conſtrued, 1. *Theſ.* 5. 8. Firſt, therefore it may bee asked, What hope this is? *Anſw.* Not only hope of ſaluation, which ſhall bee in the laſt day, but of all tẽporall deliuerance from euill. And it may bee deſcribed, A certaine expecting to attaine every thing faith beleeueth, grounded onely on Gods grace.

The proper work of hope is, to make vs expect: which is to be marked. For, meaſuring the word by our common acception, and diſtinguiſhing it from the expectance in heauen; it is one ground (amongſt others)

thers) of the Papists errours, whereas expectation in the life to come differeth not from hope, in that it is certaine expectation (*Rom.* 8. 15. *Phil.* 1. 20, I certainely look for & hope) but in this; First, that our expectation heere is grounded in faith, that in sight; this accopani'd with grief, that without any difficulty. Secondly, it is a certaine expecting not in it selfe, but neuer fayling the party which hopeth ἀνελλιπῶς. Which must be vnderstood not as if it were certaine in his sense, but in the euēt: the reason is because hope han geth on faith, which in that it beleeueth is certaine: if the pin be sure, that which hangeth on it cannot fall.

Third-

Thirdly, the obiect is not ſtrictly eternall life, but all the good things temporall and eternall, which faith beleeueth. Laſtly, the means on which hope leaneth, is here ſet downe, Gods grace. Truſt perfectly (the vvord is hope) on the grace of God in Chriſt, 1. *Pet.* 1. 13. Not parting ſtakes, halfe on grace, halfe on workes. Againe, hope expecteth ſo to obtaine as faith beleeueth; but faith beleeueth through the word of promiſe, not through working, *Gal.* 3. 3. A perſon ſo ſoone as hee is a true conuert, hath hope as well as loue, though hee hath no workes as yet: neither can a houſe be built and a foundation bee layd afterward.

vvard. Beſides, if he ſhould die on his conuerſion, and being receiued though hee had done no good workes, hee ſhould bee ſaued according to hope. And this error hath three things which occaſion it. They conceiue that workes are partiall cauſes of our ſaluation, with mercy; becauſe the Scriptures vſe ſuch conditionall ſpeeches, If you mortfie the deedes of the fleſh, yee ſhall liue, &c. But theſe conditions are ſpoken to parties already now beleeuing, & are conditions that follow, not cauſes going before an heire of ſaluation. If vvee ſay to our children, Be good children, ply your bookes, you ſhall be my heire; who wold

ga-

gather, that going to ſchool is the cauſe of inheritance. Secondly, they diſtinguiſh not betwixt that which helpeth hope, and that vvhich erecteth it to hope, frõ that on vvhich it dependeth in hoping: but theſe are farre different. If the ſtomack be vvell, that neither fumes nor diſtillations trouble, the eye ſeeth cleerly: yet the eye doth not depend on the ſtomack, as the means of ſeeing: ſo if the conſcience be not ſurcharged (fume not vp accuſations, feares, &c.) the eye of the ſoule ſeeth cleerely: vvhich vvee may tearme hope; Yet it doth not depend on the goodnes of the conſcience, as the cauſe why it hopeth. And hence

hence it is, that they abuſe Scripture, vvhich ſhew the cheery hoping of a good conſcience, as if they prooued, that our hope expecteth as well by vvorkes as mercy to attaine that wee look for. Thirdly, they conſider not, that theſe are ſuch Theologicall vertues, as are appropriated to God, and are no way communicable with the creature. Why you vvill ſay, loue is ſo too, yet wee may loue the creature: thankfulneſſe, yet wee may thank the creature. *Anſ.* It may be ſayd we loue not abſolutely, but in & for God and after a ſort loue God in the creature, as hee loving vs (ſo farre as his work) loueth himſelfe in vs, but the reaſon

reason is not alike of these: For, therefore wee loue the creature, and giue thankes, because there is in them matters of loue, and thanksgiving; but there is no matter to ground hope on, in the creature. *Psal.* 108, Giue vs helpe against trouble, for vaine is the helpe of man. *Psal.* 127, It is in vaine to rise early, &c. *Psal.* 146. 3, There is no help in Princes. Why, may one say; Hath not God put vertue in creatures to doe thus, and thus; as in a horse to carry one, in a medicine to heale one? *Answ.* Hee hath, but yet the exercise of this power, hee keepeth in dependance on himselfe; and cannot be further, then hee pleaseth to

put it forth. For till he who is the Lord of Hoasles becken, send foorth his word, as *Psal.* 107, and giue them their moouing, they can do nothing. As, I haue power to goe to such a place: yet God maketh me in it to depend on his pleasure. *Iam.* 4, I will doe this, &c. if God will.

Now the vse of this helmet is, first, to strengthen faith; which is the principal, & first thing in the new creature, as the helmet couereth the head of the bodie: but faith, you vvill say, breedeth hope; yet hope is such a daughter, as is a staffe to her aged mother. Secondly, it doth repell the battery of our daily distresses, and impressions of

of deſpaire. I had fainted, had I not looked to ſee the goodnes of the Lord in the Land of the liuing. For hope that God will ſend ſtrength, and giue iſſue, doe ſo holde vp the chinne that we ſinke not in deep waters. *For the third thing, the Diuell doth ſeeke many waies to diſfurniſh vs of this munition.* Firſt, by putting vs off with hope that will not ſerue, falſe, vaine hopes, wicked hopes; ſuch as are the preſũptions of many, who by their honeſt liues, who with ſaying Lord have mercy on vs, though they lie in ignorance, and the luſt of ignorance; yet ſay, they haue good hopes. Theſe are wicked hopes, and to hope vp- *Ob.* 1.

pon vaine grounds: as on this, that God hath bleſſed vs, with outward things; that therefore wee are in his fauour: but all our hope muſt bee brought to this
Anſ. touch ſtone, 1. *Iohn* 3, Hee that hath this hope purgeth himſelfe, even as he is pure. Hee that hath true hope towards God, will bee careſull to cleanſe out all corruption of fleſh and ſpirit, which are diſpleaſing to God. If wee hope to haue any good from man, we vvill be careſull not to incurre his diſpleaſure, doe that which he deſireth. Whoſoeuer nouriſheth hopes from God, wil
Ob. 2. not liue in ſinne which God hateth. Secondly, if wee haue hope, the Divell will la-

labour many waies to breake it off, by pleading against vs our vnworthineſſe. If thy conſciende did not tel thee, thou art thus, then mighteſt thou haue hope, and that by cutting the cable which will make vs looſe our anchor. *Anſw. There is double vnworthineſſe*; one of an euill conſcience that lieth in ſome ſinne, of which it will not bee reformed: another vnworthineſſe of a good conſcience, which deſireth and endeauoureth to be diſburthened of ſinne, but cannot; and therefore daily reneweth repentance. Now this vnworthineſs doth not take away hope: for God doth make good his promiſes, not for our ſakes, the

Anſ.

house of Israell, but for his Names sake. *Ezek.* 36. 32, Bee it knowen vnto you, I doe it not for your sake; the zeale of the Lord of Hostes which hee beareth vs doth it: he leapeth over the mountaines of *Bether*, to come to vs; or if hee stayed on our sufficient dispositions, wee might all bid our hope farewell. Fourthly, From delay the Diuell will shake hope. *Pro.* 13. 20, Hope delayed maketh a sicke soule. But we must knowe, that Gods forbearance is no quittance. And when these vsurers care not how much their money runs in a rich mans hands, why should we think much to trust our treasure with God,

Ob. 4.

Ans.

God? who will pay vse for time hee delayeth. Againe, he doth not forslack any fit season, but onely waiteth the opportunity: and examples of delayed hopes, yet certainely accomplished at length, may comfort vs. Seauenty yeares, the returning of Gods people from the Babylonish captiuity was reiourned, yet it was fulfilled in the season of it.

Fiftly, from the greatnesse of our miserie. *Lam.* 3. 18, And I sayd, my strength, & my hope is perished from the Lord; remembring mine affliction, my worm-wood, and my gall. *Answ.* Not to bee mooued at present miseries, wee must first learn wisedome, not to reuolue

Ob. 5.

Answ.

them ſo much, as to be diſmaied by them. He that will drinke a potion, will not roule euery drop about his mouth; and hee that will goe thorough afflictions, muſt not demurre too deeply vpon them. Thus *Paul* looked not at things ſeene, but vnſeene. The end of the croſſe muſt bee eyed, or the croſſe will not bee endured. Yet wee muſt not, contrarily, run vpon fooliſh lightneſſe, that will not let the heart goe into any mourning: this is as dangerous a worke, as deſpaire it ſelfe. 2. We muſt remember that hope ſhewes it ſelfe, when things are hopeleſſe. *Abraham* hoped againſt hope. *Iob* 13.13, If hee kill mee, yet will

vvill I truſt in him. Thirdly, vvhen things preſſe vs moſt, vvee are neereſt our deliuerance: *Quum duplicantur lætres, venit Moſes.*

Sixtly, hopes haue miſcaried, and therefore are not to be truſted to. *Phil.* 1.25. And theſe all through faith obtained a good report, and receiued not the promiſe, *Heb.* 11. To the firſt, firſt we may thus anſwer: reiecting the Papiſts opinion, that it was humane credulity, not chriſtian hope, we may ſay, that in ſome ſort it was fulfilled, though he neuer was freed: for, God did in his firſt audience giue him deliuerance frō *Nero* for a ſeaſon, wherein hee might haue beene beneficiall to the Philippians.

Ob. 6.

Anſ.

Secondly, *hope is twofould*: of things heauenly, or things earthly; now the later may misse of vs, and yet hope remaineth certaine, because hope so looketh for them, as faith laieth hold of them: now faith doth not apprehend them absolutely, but so far forth as they shall bee good for vs. For, that place in the *Hebrews* proueth, that all things beleeued and hoped for, are not presently receiued vpon death. It followeth not therefore, that they are frustrate: we dying shall not presently haue the things promised concerning the resurrection of the body, yet our faith & hope cannot mis-carry in it. *Now fourthly the meanes, whereby*

wee

wee may ſtrengthen our hope. Firſt, to conſider the nature of it, and the promiſe annexed to it; *It maketh not aſhamed*, it ſhall bee reioycing. *Pro.* 12. 18, The hope of the righteous ſhall bee gladnes. Secondly, the work of it for the preſent: it doth refreſh vs, and renew our ſtrength. *Eſay* 40. *vlt.* But they that wait on the Lord, ſhall renew their ſtrength, they ſhall lift vp their wings as the Eagle, they ſhall run and not bee weary, they ſhall walke and not faint: if this ſpirit of hope bee in vs, vvee like a blowen bladder ſinke not in our diſtreſſes; if this bee downe, wee hang the wing: and daily vſe of it ſhould make vs ſtudiouſly maintain and 2

and increaſe it. Thirdly, to thinke how we do in earthly things: vvee will wait vpon things vncertaine, dead mens ſhooes, attend perſons early & late for a good iſſue in ſome ſuit, buy reuerſions, and reſpect them, though neuer like to fal in our time. Who is great like our God? Shall wee not attend his leaſure? What is precious like grace? Shall wee not vvait on it? Thus *Iames*, 5. 7, from that the husbandman doth in earthly things, doth teach vs our duty of patient expecting things heauēly. Fourthly, it will confirme vs to remember experiences forepaſſed, the preſidents of good hope, how God hath made thoſe partakers of their

their hopes, whom hee ſeemed to haue put out of his ſight; *Dauid*: his people in Babylon, &c. So to thinke how ſweet they ſhall bee to vs when they come. Hope vvhen it cometh is a tree of life, *Pro.* 13. 12.

Now then the doctrine of this is, that *Chriſtians, by the grace of hope, muſt ſtrengthen themſelues in their conflicting daies.* If wee want good things ſpirituall, wee muſt walk by hope; looking to him, who hath ſaid, we ſhall want nothing that is good. If in aduerſity, we muſt hope to haue a good iſſue out of it, our liues muſt bee paſſed in looking for our full deliuerance which ſhall bee reuealed in the laſt time. Thus, *Doct.*

Pſal.

Pſal. 123, our eies are to thee as the eies of a hand-maid to her miſtreſſe, till thou ſhevv mercy on vs. *Luke* 2.25. *Simeon* was a iuſt man, looking for the conſolation of Iſrael. Thus *Paul* in his croſſes had this hope. *Phil.* 3.20, But our conuerſation is in heauen, whence wee looke for the Sauiour, &c. he conuerſed, looking for his euerlaſting glory. This is our anchor: without it our liues would bee toſſed with the billowes and ſurges of our manifould temptations; eſpecially vve muſt remember to vvaigh this anchor in a ſafe road: for the Papiſts caſt it on the ſands, euen on their ovvne vvorthineſſe, vvhich maketh their head-peece as ſtrong

ſtrong as a helmet of brown paper. But (alas) vvee are naked chriſtians: vvhen vve are in trouble, vvee are ready to vviſh our ſelues dead, hopeleſſe voices paſſe from vs, vvee neuer look to ſee it othervviſe, and our corne (as vvee ſay) is ſhaken vvith euery vvinde for vvant of this ſupporter. Wee muſt be exhorted on the contrary to wait on God: if in troubles, for the iſſue; if in want, for ſupply; if he be abſent, when hee ſhall returne. This hope is a Dormant with vs, we do not looke vp the practice of it: if wee ſend a Letter, vvee looke till wee receiue an anſwer: vvee can ſay, I ſhould heare from ſuch a place, &c. Who looketh till God returneth

Vſe 1.

Vſe 2.

neth an anſwer of his mind which he hath often ſent to him by praier? If one ſaith, I will bee vvith you to help you, or doo this or that for you, vvee looke hee ſhould keepe touch accordingly: if one ſend vs vvord hee yvill bee vvith vs, vvee looke and prepare till he commeth: but if GOD ſpeake, who doth vvait? though he forewarne vs of his coming, vvho doth attend? Wee vvould be loth to tell an vntruth, &c. but theſe great things, of neglecting faith and hope, vvee make no conſciēce of: when Mint and Cummin muſt bee giuen, the great things of the lavv muſt not be forgotten.

Novv followvs the ſvvord of

of the ſpirit; ſo cald becauſe it is put in our hands, and made mighty through the vvorke of this ſpirit. Firſt, 1
that which is heere vnderſtood by the word of God, is, whatſoeuer out of the written word we haue by reading and hearing, or what God doth teach vs by experience, agreeable with that which is in the word written. Secondly, *for the vſe*, it is either defenſiue, vvarding the blovves vvhich Satan doth reach vs (as Chriſt vſed, *Mat* 4.) or offenſiue, it doth ſtrike dovvn the darknes & povver of ſinne vs. Thirdly, *the diuell doth keep men from this ſword by excuſes*, they are not book-learned, haue not leaſure as others, to looke into ſuch matters, vvhy may not men 2 3

Queſt. men bee ſaued vvithout knovving the vvord? *Anſ.* Search the Scriptures: for in them yee think to haue eternall life, *Iohn* 5. 39. Againe, firſt ſeek Gods kingdome, & the righteouſnes thereof, &c. *Mat.* 6. No ſeed ſovven, there can be no harveſt; no vvord, vvhich is the immortall ſeed, there can be no begetting to God. If vve haue the vvord vvith vs, firſt *he will impugne it by ſuggeſtions*, thus; Hovv canſt thou tell this is the vvord of God: it is not his vvord. *Anſ.* We muſt remooue theſe things vvhich are ſparkes of Atheiſme in vs; Firſt, by taking to heart the groſſe Atheiſme and vnbeleefe of our hearts, and ſeeking to be purged of it

1

2

Ob.

Anſ.

1

it. Secondly, by crying for the eye ſalue of the ſpirit of illumination. Thirdly, by obeying that wee knowe, which doth open the doore of the heart wide, for the holy Ghoſt to enter, which doth aſcertain euery thing. Secondly, from want of effect in vs. Hee wil make light of it. *Obiect.* Men ſay, this is ſo effectuall, ſo comfortable: but what ſweetnes, what power, what terrour doeſt thou finde, in the promiſes or threatnings of it? And who are worſe then they that liue vnder it?

2

3

Ob. 2.

Anſ. We muſt diſtinguiſh, from that the word doth of it owne nature, and that which the corruption of men workes, taking occaſi-

Anſ.

on

on by the word. Againe, the Phyſitions intemperancy will not make the preſcript of dyet leſſe regarded. But for our owne want of feeling; wee muſt know when we are ſo, it is not for any lack in the word, but thorough our owne default: when the tongue is in loſſe of taſte through choler, giue it neuer ſo good meate and drinkes, all is bitter; yet it is not in the meates, but in the taſte. Thirdly, the Diuell doth by multiplicities of interpretation make ſom call the word in queſtion.

Ob. 3.

Anſw. Diuerſity of gloſſe doth not take away the vniforme meaning of the Text, and certainty of knowledge in it. If twenty foure Law-

Anſ.

yers

yers ſhould demurre vpon ſome caſe; though they had twelue diuers interpretations, it doth not take away certainty in the Lawe. Againe, *this is a rotten bleat*, not of Chriſts ſheep, How ſhould we knowe the meaning of the Scriptures? *Ioh.* 10. His ſheepe heare his voyce. God hath promiſed we ſhal be all taught of him, Fourthly, the Diuell will ſteale away the word from vs, for hee is light fingred. *Mat.* 13. 19, Then commeth the euill one & catcheth &c. There is an example in the Apoſtles, out of whoſe hearts hee did ſteale the word of Chriſts reſurrection, ſo plainely foretolde them. And wee ſee in Ser-

Ob. 4.

mons

mons, ſome remember not two ſentences, at the end of the week, not one: cares, buſineſſes, pleaſures, &c. againſt wch we muſt be armd, with remembring of Chriſts
Luk. 8 18 admonition, Take heede how yee heare. It is dangerous meddling with edge-tools: Bleſſed are thoſe that heare the word of God and keepe it. *Heb.* 15, To day if yee wil heare his voyce, &c. The danger of not keeping the word and bringing forth fruit, is ſet forth, by the ground drinking in the ſhowers; & fruitleſſe, which is neare vnto curſing. *Heb.* 6. 8. And to this purpoſe marke the fourth thing: *How wee may doe that the word may be held of vs.* Wee muſt

must aboue all things keepe our hearts: for they are the vessels in which the word must be stored; if the vessell leak, or be not sweet, the liquor runneth out, or smelleth of the caske: If the heart bee vnbeleeuing, giuen to lust, couetousnesse, voluptuousnesse, the word will runne out, or be smothred, or peruerted. Therefore *Dauid* prayeth, Encline my heart to thy testimonies, and not to couetousnesse: these two cannot stand together. Secondly, *wee must labour to see how precious the word is. Dauid* found it more sweet thē the hony combe, more precious then golde or siluer: therefore hee held it so constantly. I am like a bottle in the

Psal. 119 103.

the ſmoake; yet I forget not thy commandements.

3 Thirdly, *wee muſt cryto God, to giue vs that faithfull remembrancer*: the which may call things wee knowe to our minde, in the time of our need. It is ſayd whē the *Ioh.14.26* Apoſtles receiued the Spirit, then they remembred &c. Without the helpe of God ſpirit wee ſhould bee like *A-gar*, ready to die for thirſt, though the fountaine were

4 by vs. Fourthly, *wee muſt lay vppe the word ſafe; as we coffer iewels: to which three things are neceſſarie.* Firſt, muſing & conſidering with-in our ſelues of it. *Luke 2.* 19, Mary kept all theſe ſay-ings, and pondred them in her heart. Secondly, ſpeaking

king of it, *Deuter.* 6. 7, And thou ſhalt reherſe them continually vnto thy children; not that vve muſt talk lightly, vvith hearts vntuned, but either with hearts prepared, or elſe with a holy purpoſe, to provoke our dull hearts by the words of our mouths: for though words com from the heart, yet they helpe the grace in the heart: as apparel is firſt warmed by the body, afterwards giueth and foſtereth heat in the body: ſuch holy communication will make vs ready in the knowledge of it. Thirdly, one that will haue it ſure, muſt not only knowe it, and haue it in his memory, for if hee goe no further it vvill putrefie & com to nothing;

but must affect it, that vvee may say so loue I thy statutes. 2. *Thess.* Because they receiued not the truth in loue, therefore they did not hould to it. *Psal.* 119. 122, I reioiced at thy testimonies as if I had found great spoils.

Doct. Now the things to bee marked are two: First, that *all of vs must strengthen our selues, by getting the knowledge of Gods word.* The svvord is not more necessary for the souldier, then this for vs.

Examples.

Christ. Thus Christ plaied his prises with it in the tẽptation; *Mat.* 4.

Iob. *Iob* 23. 12, Neither haue I departed from the commandements of his lips and I haue esteemed the words of his mouth, more

then mine appointed food. *Psal.* 119.11, I haue hid thy promise in my heart, that I might not offend against thee. Such as haue enemies, doe not walk but hauing their swordes girt to them: wee cannot repell wicked suggestions, strike downe our own corruptions, without the help of the svvord, and knowledge of Gods pure word. *Dauid.*

Which doth first let vs see the leudnes of the Papists: for first as they giue vs a vvicker shield, and paper helmet, so they giue vs a leaden svvord, an vnwritten vvord. the vvord of men, as well as of God, the mixture doth marre the metall: but *Vse* 1.

aboue al, heerin they ſin, that they let not Chriſtians indifferently haue the word of God in their mother-tõgue; vſing againſt Chriſtians the like hoſtility that the Philiſtims vſed againſt Iſrael, they tooke away the ſmiths and weapons of Iſrael. And mark it: for, this taking the word from Gods people, is an antichriſtian practice. *If a man ſhould tranſport our armour, and ſo diſ-furniſh the Realme*, it would not ſerue the ſubiects in time of need, vvee would count him no friend to the State.

Vſe 2. Secondly, it doth *conuince Chriſtians that are careleſſe of the word of* GOD: or if they haue the knowledge of it, they

they vſe it as our gentility wear their weapons, to ſhew the gilded pummels and velvet ſcabberds, rather then otherwiſe: ſo the word which is a ſpirituall ſword, *many do diſcourſe of it for oſtentation, rather then to ward off wicked ſuggeſtions, or hew downe their owne corruptions with it.*

Laſtly, *wee muſt bee exhorted to get the knowledge of the word, and hould it faſt.* Pro. 2. 1, My ſonne, if thou wilt receiue my words, and hide my commandements vvithin thee, verſe 5, then ſhalt thou vnderſtand the feare of the Lord, & find the knovvledge of God. Let the vvord of God dvvell in you richly in all vviſdome, teaching & *Vſe 3.*

admoniſhing one another, *Col.* 3. 16. Wee ſhould euer haue this word in our harts and mouthes: it is no ſmall diſadvantage for a man to be vvithout a vveapon in the midſt of his enemies.

Doct. Secondly, this doth teach vs, *what word it is which the ſpirit of God doth accompany, and make mighty in the conſcience: it is the word of God, Eſay* 49. *vlt.* 2. *Cor.* 3. 8, Hovv ſhall not the miniſtration of the ſpirit be much more glorious? *Ier.* 23. 22. & 29, But if they had ſtood in my coũſell, and declared my words to my people, then they ſhould haue turned them from their euill vvay: And in regard that it is thus accompanied,

companied, it is heer and in *Esay* 48.2. *Heb.* 4. 12, called a two edged ſvvord, of ſo great efficacy, that vvee may ſee the Apoſtles, vvho beeing but fiſhermen, yet hauing this vvord in their mouthes, did caſt dovvne all the vviſdome of the vvorld that reſiſted them. And vvee ſee in that Nicene Councel, vvhen all the Doctours could not ſilence an acute Heretick, a ſimple man vnlearned in compariſon, bringing out the ſimple teſtimony of this vvord, did ſubdue him, and convince him, ſo that hee had not ought to anſvver. *Euſeb. lib. 10. cap. 3.*

Which ſhould teach vs, as vvee vvould haue the ſpirit effectuall vvith vs, to keepe *Vſe 1.*

to the pure vvord, these cleer fountaines of Israel; not to affect the depths of humane curiosity: for, the spirit blovves not in these voices. Euery sound is not musick; nor euery such sermon preaching.

Vse 2. And it shevveth people vvhat they should desire: to heare the vvord of God, by vvhich the spirit doth work in them; not to applaud strange fire: vvhich men do through ignorance, vvhich is the mother of admiration; and through indiscretion, vvhich maketh them they cannot discerne betvveene *Aarons* bells, betvveene the siluer Trumpet of the Sanctuary, and such tinkling Cymbals.

Cymbals.

Fourthly, from tranſlations, obiections are made: Firſt, your Bibles are not ſuch as haue infallible truth, but are the labour of men, and erre heer and there: that vvhich is the vvork of man, and ſubiect to error, is not Gods vvord. *Ob.* 1.

Anſ. 1. Our Bibles are not ſo infallible as the firſt copies vvere (for in them not onely the matter, but manner of vvriting, the γραφὴ θεόπνευστος; both infallible) and are ſuch as (for matter) into vvhich may creep ſome errour; and for phraſe of ſpeech, ſome diſſenting from the truth of the originall. *Anſ.* 2. The vvord *Anſ.*

translated, though subiect to error, is Gods word, and begetteth, and encreaseth faith, not so farre forth as man through frailty erreth; but as he is assisted through speaking and translating, to write the truth.

The Papists say, there must bee infallibility in God reuealing, and the Church propounding, to begette faith: but this is false; for faith commeth by the hearing of the word of God, from the mouth of a particular Minister, who by all confession is subiect to error.

Ob 2. *Obiect.* But if we erre in some things, how can wee beleeue any thing? they may as wel erre in all? *Ans.* It can-

cannot be: becauſe as God doth immediately and infallibly aſſiſt them, that they cannot erre at all; ſo wee knowe hee is in ſome meaſure with them, that they cannot altogether erre. Theſe grounds laide, it is eaſie to anſwere. Secondly, If it be obiected, the word you preach and heare, tranſlated and read, is ſubiect to error. Gods word is not ſubiect to error, *ergo*, the word yee heare and reade is not Gods word. *Anſw.* The propoſition if generall, it is falſe: but it is particular, & ſo concludes particularly; elſe it is falſe, and the concluſion falſe. *Obiect.* A word that may erre cannot beget faith. *Ob.* 3.

Anſ. faith: your word may. *Anſ.* The firſt is falſe, vnleſſe conceiued with limitation, thus: A word that erreth cannot beget faith, ſo farre forth as it erreth. I thought good not to propound this obiection, becauſe I would not teach men to finde a hole in their Bibles, leſt their corruption ſhould take further holde by it, then their grace would ouer come. Yet the frequent audacious practice of Miniſters, in correcting the tranſlations which walke in our Lands, doth make it neceſſarie, that the truth of this point ſhould for the diligent reader bee vnfolded; who will not take offence at

at the weakeneſſe of man, but extoll the power of God; which doth put forth it ſelfe in the midſt of humane fraylties.

Now followeth the ſecond thing, in which the particular ſtrengthning of our ſelues doth ſtand: and that is a matter of fact. The exerciſe of prayer. The former things doo preſent before vs, men clad in gliſtering furniture, from top to toe: And this doth ſhewe vnto vs the muſter of ſuch glorious ſpirituall forces.

In this eighteenth verſe, and the two following, *are ſet downe three things concerning prayer.* Firſt, the dutie it ſelfe; Pray alwaies, with all

all manner of prayer, &c.
2 Secondly, the manner, partly from a vertue that must accompanie it: and partly from a property of perseuerance.
3 Thirdly, the obiect or parties set downe generally in this verse; particularly in the verse following. This is the summe of the verse.

The dutie hath his amplification from the generality of it [with all prayer] which is all the kindes of prayer, which are opened, 1. *Tim.* 2. 1, I exhort therefore, &c. First, *deprecations, or prayers*, that aske remoouеall of euils. 2. *Petitions, or wishes*, of good things. 3. *Intercession*, for others. 4.

Thanke-

Thankesgiuing. Secondly, the dutie is set downe for circumstance of time [alwaies] which doth not note that wee should bee daily, or vncessantly occupied in praier; but that ever and anon, in fit opportunities, we should betake our selues to prayer. Wee haue elsewhere the same manner of phrase. 1. *Thes.* 5. 16, Reioyce alwaies, not that wee should bee like *Democritus* alwaies laughing; but when occasion is offered, shewe that reioycing; as otherwhiles, wee must weepe with them that weepe. The like phrase, 2. *Samu. l.* 9. 7. *Mephibosheth* did alwaies eate bread at *Dauids* table: that is, dayly at

at the houres of eating, hee did remaine at the Kings board. Thirdly, in the ſpirit: ſignifying the fountain, whence it muſt ſpring; from our ſpirits, mooued by the ſpirit of God, which is the inditer of prayer. Theſe are opened, as having in them ſome difficulty. Now to returne: First, to the generall handling of this 18. verſe. Secondly, to the particular.

1

Prayer is an opening of the heart to God, in making requeſts and offering thankes thorough Chriſt. For the nature of it is nothing but a motion of the ſoule in deſire and thankeſgiuing: called the lifting vp of, or the rearing vp of the ſoule.

The

The vſe of it is not to ſatisfie, or merit. *Beggers pay no debts, but confeſſe inſufficiency. Dan.* 9. 5, It pleadeth all guilty, and vnworthineſs: and how can hee demerit with prayer, that cannot requite ought hee hath receiued? Wee are leſſe then the leaſt of his mercies: as *Dauid, Pſalm.* 116. 12, What ſhall I giue the Lord for all his benefits vnto mee? *The vſe of it may bee branched out. In regarde of God:* It doth glorifie him, by acknowledging him the father of lights, the fountaine of all good wee haue and would haue. *In regarde of men,* the helping of them thorough loue, by being futers at the throne

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throne of grace for them through Christ.

Secondly, in regard of our selues, the vse is manifold: but heere those vses of prayer are most pertinent, which doe respect the warfare wee haue in hand. First, *it doth make vs winne the day without striking a stroake:* For it keepeth the Diuell out, that hee cannot haue leaue to throwe a dart against vs. *Matth.* 26. 41, Pray that yee enter not into temptation. *Luke* 21. 36, Pray that you may escape these things, that shall come to passe, and that you may stand before the Sonne of

2 man. Secondly, *it doth get vs supply of strength, if wee come to the encounter.* For,

Exod.

Exod. 17. 11. *Moſes prayer* was ſtronger then *Iehoſuahs* ſword. Pray, and the peace of God ſhall like a watch-tower keepe your hearts. Looke how Captaines fighting abroad for their Countrey, ſend their Letters, and ſo haue men, munition, victuals, mony, &c. So prayer is the meſſenger of a faithfull ſoule, and fetcheth euery thing from God.

Thirdly, *Prayer doth ſtrengthen vs in faith and hope.* 3
For, look as if we commune often, and familiarly with a man, wee haue more confidence towardes him: ſo If wee by often prayer, ſpeak with our God, it doth imbolden vs, and breed more liber-

liberty and confidence towards him, then if we were estranged. 4. *Prayer getteth all our other armour fitted about vs*; we being not able to buckle it on, further thē our heauenly father doth helpe vs on with it.

4

Now for the third thing,

3 *How the Diuell doth labour to weaken vs in the performance of this dutie.* First, from this,

Ob. 1. that prayers doe not alwaies speed, and therefore are in vaine. 2. *Cor.* 12.8, *For this I besought the Lord thrice*; yet hee missed of that hee sought: much more, we in

Ans. temporal things. *Ans. That is not in vaine, which doth not alwaies get the thing wee would haue: about which wee must*

learne

learne three things. First, that prayer often doth obtaine what wee would: as *Moses*, for victory, and had it: *Hanna* for a sonne, and had him. Secondly, when it doth not obtaine the things themselues, it gets somthing that may be worth our seeking: as, though it doth not quite remooue evils, yet it preuaileth so farre, as to haue mercy mingled with iudgement; our evills asswaged. Though wee get not the things wee wish, it getteth some grace proportionable: as in *Paul*, 2. *Cor.* 12. My grace is sufficient for thee. Thirdly, though it get not deliuerance, *ad voluntatem*, yet it

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it alwaies procures iſſue *ad ſalutem.*

Ob. 2. Secondly, *from this that praiers are needleſſe. Eſay* 65. 24, Yea, before they call I vvill anſvver, and vvhileſt they ſpeak I vvill heare. And *Iohn* 16. 24. Henceforth you ſhall ask mee nothing.

Anſ. *Anſ.* The later is but a doubt from the phraſe of ſpeech: for, asking there is queſtioning, as they had done before; vvhich they ſhould not need to doo vvhen they had the ſpirit to lead them into all truth: for the other it followeth not, God is ready to forgiue vs, therfore we need not aske: for although it is not needful to ſtirre vp mercy in him vvho is the bovvels

els of mercy, or to informe him vvho is the ſearcher of hearts, yet they are neceſſary as meanes vvhich God vvill haue vſed, that vvee may receiue the things vvhich hee of free mercy giueth. *Gen.* 25 21, *Iſaac* knevv he ſhould haue ſeed before, yet he prayed. *Elias* knevv, and had told *Ahab*, God would certainly giue raine: yet both prayed, and they are meanes to prepare vs holily to enioy the things receiued. The creature is ſanctified by prayer: for things receiued by prayer encreaſe our loue to God, our thankefulnes. *Pſal.* 116, What ſhal I render vnto the Lord, for all his benefites: maketh vs ready to part with

with them for Gods glory.

Ob.3. Thirdly, *from our vnworthinesse. God heareth not sinners. Iohn* 9. 31. And also if I regard wickednesse, the Lord will not heare mee.

Ans. *Answ.* There are repenting and vnrepenting sinners: the later kinde of sinners, nay, their very prayers are an abhominatiō, when they loue to liue in some sin, and hate to bee reformed. The other God heareth.

Ob.)4. Fourthly, *God heareth not such as doubt of his mercy. Iam.* 1. 5.

Ans. *Ans.* There is a *raigning vnbeleefe*; and there is a *doubting, and vnbelieue* which is a weaknesse left in the Saints, for their exercise. The first is in heathens and

and vnbeleeuers : the later, which is a doubting which is in a ſoule that would be rid of it, and prayer by faith fights againſt it, doth not hinder vs from being heard. *Marke* 9. 22, But if thou canſt doe any thing help vs. *Mat.* 14. 31, Oh thou of little faith, wherefore didſt thou doubt?

Fiftly, *From our long aſking and not receiuing. It is in vaine for him to pray that aſketh and receiueth not.* *Ob.5.* *Anſ.* Firſt, we muſt examine whether our continuing in ſom luſt, doe not hinder the effect of our prayer. *Iames* 4. 3, Yee aske and haue not, becauſe ye aske amiſſe. Wee muſt knowe that God 2.

doth deferre vs, to try how we will perſeuere in prayer; as a friend when hee meaneth to doe this or that, doth detract it at the firſt, to ſee if the other will importune him. Thirdly, that we 3 may knowe the worth of things, and haue our ioy doubled in receiuing them. Fourthly, It is a token God 4 will giue vs more aboundantly, the longer hee doth holde vs in requeſt: the wider one openeth any thing, it is a token vvee meane to put the more in. It is not in vaine therefore to aske, though wee be not preſently anſwered; ſeeing God doth on ſo good occaſions, delay vs in our ſuits. And

let vs be sure of this, that he that bottleth vp our teares, files vp our prayers, putting them on record before him. *Mal.* 3. 16, Then spake they that feared the Lord, euery one to his neighbour, & the Lord harkened and heard it, and a booke of remembrance was written before him, for them that feared the Lord, and that thought vpon his name. Sixtly, *the Diuell by tempting vs to sinne, and distempring of vs in the course of prayer.* 1 *Pet.* 3. 7, Likewise, yee husbands dwell with your wiues, as men of knowledge, giving honour vnto the woman, as vnto the weaker vessell, euen as they which are heirs

Ob. 6.

together of the grace of life, that your prayers be not interrupted. For, when the conſcience is defiled, wee are ſo pricked in the foote, that we cannot goe to God in prayer; and are not able comfortably to diſcharge it: wee either neglect them, or profane Gods name, in ruſhing vpon them: we muſt therefore take heede of ſin, as wee would with comfort return to prayers. But here is a queſtion. *I haue beene ouertaken with infirmitie, the time of prayer draweth on,* Queſt. *what ſhall I doe?* Anſw. Firſt, Anſ. thou muſt not neglect it, for this is to heap one ſinne vpon another. *Mat.* 5. 24, Leaue there thine offering be-

before the Altar, and goe thy way, firſt be reconciled to thy brother, and then come and offer thy gift. Secondly, thou muſt not when thou haſt offended God ruſh boldly on him. *Exod.* 33.10, They worſhipped euery man a farre off, in the door of his tent: but *Num.* 12. 14. There is a worthy example, If a mans parent ſhould be ſo offended, as to ſpet on him; durſt hee appeare before him for ſeauen dayes? And ſhall wee bee ſo bolde, hauing offended the father of ſpirits, preſently to come into his ſight? In the third place, a man muſt gather himſelfe together, & let his heart ſmite him in

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that hee hath done, the rather to think what streights hee hath brought himselfe vnto, either in neglecting his dutie, or profaning the name of his God. If the partie bee at hand (as the man and wife) let there bee mutuall confession; if otherwise, let there be a purpose of it: and hauing this purpose, and being in any measure touched, though nothing so well as wee wish, and were meet; wee may come to God, and he will accept vs, and heale vs. 2. *Chron.* 33. 19, And his prayer, and how God was intreated of him, &c. Seauenthly,

Ob.7. *The Diuell will labour to preuent vs, and breake vs off in this*

this duetie, by distractions; this thing, and that, calling vs away, by difficulties in the while of prayer: such mists of darknesse, such swarmes of wandering idle thoghts, cóming before our mindes, that wee are much discomforted. *Answ.* Wee must be resolute against distractions. First seeeke the kingdom of God, &c. *Mat.* 6. 33. If wee promise at this or that houre, to meet a man when the Clock smiteth, whosoeuer wee are with, wee craue pardon; wee are to goe. *Make not more bolde with God then you would with man.* For the second we must enquire whether letting loose our hearts all day, doe not *Ans.*

cauſe this vnfitneſs at night: and if it be ſo, we muſt help the matter with watchfulneſſe. 2 Secondly, wee muſt knowe that the Saints haue felt both theſe things, darkneſſe, and wandrings. For there is a double wandering of the minde: one is of careleſneſſe and contempt, ſuch as is in many in the Church, that pray, and their mindes are a wool-gathering; they ſay Amen, but know not to what. There is another wandering of the minde, which is through infirmity: it being felt, is grieuous to vs, though we cannot ouercome it. 3 Thirdly, this is a rule, We muſt not ceaſe to doe any commandment be-

becauſe of our imperfection in dooing it. And to ſtrengthen vs euery vvay, *Let vs come to the fourth conſideration, how to ſtrengthen our ſelues, that we may cõſtantly cary forth this duty*: Firſt, to conſider that this is a commandemẽt, and that neceſſity doth lie vpon vs. Secondly, to conſider the promiſe of God, Aske and yee ſhall haue, ſeek, &c. Thirdly, to muſe often on the ſtile of God. *Pſal.* 65. 2, Hee is a God that heareth praier: looke the vvhole Pſalme. If Princes will not loſe any part of their Royall Title, God vvill maintaine his. 1 2 3

Fourthly, to conſider, it is our ſelues that gaine by

praier: and if we lay it down, wee ſhall haue the loſſe of it. *Iob* 35. 7, If thou be righteous, what giueſt thou vnto him, &c? Yea, we muſt be ſo far from beeing offended at Gods not anſwering at our want of comfort and liberty, that wee muſt hould euen this, ſuch a prerogatiue as wee are vnworthy of. 1. *Chron.* 22. 14, What am I or my people that we ſhould offer thus? what are we that wee ſhould ſpeake to God, or haue acceſſe to the higheſt Maieſty?

5 Fiftly, to conſider againſt all wants, that wee are accepted, according to that vvee haue when there is a ready minde, 2. *Cor.* 8. 12. Hee ſpares

ſpares vs as a father doth his children, *Mal.* 3. 17. They will heare with delight the liſping and ſtāmering voice of their children: yea, becauſe the ſoule is ſicke, the ſeruice is twice welcome. If a ſicke childe reach vs vp a thing, wee count it more then to ſend another of laborious arrands.

Laſtly, from all wants and diſcouragements, labour to ſee that thou canſt not pray, if God by his ſpirit help thee not: the more thou comeſt to bee poore in ſpirit, the more freedom and ſtrength thou ſhalt haue in performing thy duty.

Now thus we ſee in generall, that *Chriſtians muſt by this*

Doct. *this exercise of prayer strengthen themselues.* Euery where wee haue precepts, Call on mee in the time of trouble, &c. *Psal.* 50. 15. And precedents: *Dauid, Asa, Iehosaphat, Hezechiah,* when the armies of the Heathen did assaile them, by prayer prevailed against them. This is the refuge of the Saints in al troubles. The Name of the Lord is a tower of defence, *Psal.* 18. 10. This is that iust mans practice, *Psal.* 32. the whole Psalme.

Vse. Which doth rebuke such Christians as vse not themselues to prayer. It is with vs as in the time of *Esay* 60. 7, And there is none that calleth vpon thy name, neither that

that ſtirreth vp himſelfe to take hould on thee. And as with the Diſciples, *Iohn* 16. 24, Hitherto haue yee asked nothing in my Name. We haue all things ſo caſt vpon vs, that wee vſe not prayer: but take heed; for the Lord will draw back his hand, and rather ſtrip you that are his owne of all, then leeſe his honour. *Hoſ.* 5, I will go and returne to my place, till they acknowledge their fault, and ſeeke mee: in their affliction they will ſeeke mee diligently. If wee will not ſeek him, hee will make vs cry after him: therfore do not (whatſoeuer condition you are of) ſhift it off. Wiues thinke the husband muſt doo it: but his neg-

neglect will not discharge thy duty. Seruants thinke if their masters vse none, they are boūd to none. *Why should we need motiues to this?* If we
1 might bee familiarly admitted to the Kings presence, vvee would easily accept it: in faithfull praier thou maist commune with God. Again,
2 how worthy are we to misse good things, that will not open our mouths for them? *Spare to speak:* (vvee say) *and spare to speed.* When GOD biddeth vs aske and haue, hovv vnthankfull and vnvvorthy vvretches are vvee, that neglect such kindnesse, and vvill not prooue him that is so gracious? Againe,
3 there is no duty so acceptable

ble to God: for that prayer is to grace, as powning is to ſweete ſpices; it maketh grace, as faith, reuerence, pouerty of ſpirit, thankfulnes, &c. caſt a fragrant ſmell, as which (indeed) is nothing but the chafing of them.

Secondly, wee ſee, that *day by day, when it ſhall bee moſt fitting our condition and occaſion, wee muſt returne to this duty*, Pray alwaies. That wee are ſaid to doo continually, which wee are ſaid to doo at fit times daily, as *Numb.* 28, That was a continuall ſacrifice which was daily offred, morning and euening only. *And that we are daily to take up this exerciſe, it appeareth by* Dauid, *Pſ.* 55. 17, Doct.

17, Euening and morning and noone, vvill I pray and make a noiſe, and hee ſhall heare my voice. *Dan.* 6. 10, He kneeled vpon his knees three times a day, and praid and praiſed his God, as hee had done aforetimes. Secondly, by Chriſts inſtruction, vvho vvould haue vs begge euery day the things that belong to this temporall life: much more to the ſpirituall. And *by many reaſons*, as firſt our decay of grace vvhen it is not renevved, or ſundry vvants and nevv appearances of euil vvhich daily ſhevv themſelues, before not diſcouered, vvhich muſt bee ſupplied by praier; as the decay daily of bodily ſtrēgth by

by ſuſtentation. Secondly, the daily malice of Satan againſt vs. Thirdly, the benefit of daily prayer, it is as a hedge to vs. When we haue brought our ſelues to this cuſtome (it beeing vvith the ſoule as vvith the body) it vvill not goe quietly vvithout that to vvhich it is accuſtomed. 2 3

Firſt therefore from the right vnderſtanding this phraſe, vve ſee it doth not enioyne vs thoſe canonicall hovvers: for beſides that their inſtitution vvas not knovven in the Apoſtles time; this precept tieth all Chriſtians; vvhereas their hovvers of praier bind their clergie onely, vvho of office Vſe.

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are to pray, and there discourse that way, would haue these things marked; that wee doe not deny that the Church hath liberty to appoint houres, with caution
1 of edification. But the first erre in this, that they make lawes for all times, of some example, which particular men did freely vpon some occasion extraordinay. 2.
2 That they multiply their *feria's*, and houres abundantly, aboue that the Church of God can attend vnto, yea contrary to Gods institution; who hath, that we might keepe his worshippe on the Sabbath, giuen vs six dayes. 3. That they make them
3 publike prayers of the Chur. which

which are performed by the Clergie; wheras the Clergie are not the Church, but the ministers with the people to whom it is ministred.

Secondly, this doth conuince many, who think that time lost that is deuoted to prayer, who thinke it is enough to pray at Church; as if Gods publike seruice did iustle forth the priuate. Many, who by fittes sometime will pray, leauing off another while. Many, who though they pray in euening with their houses, yet in the morning euery man must bee for him selfe, and God for them all: but wee must pray alwaies, euening and morning, day by day

Vse 2.

day; it is most requisite that wee Christians may offer vp a continuall spirituall sacrifice to our God, though every one cannot in the like measure performe these duties: for the circumstances of callings, and conditions of liues, do make them differ.

Doct. 3. In the spirit. Which doth teach vs, *that the inward man of our hearts, must chiefly be occupied in prayer.* In all our seruice, wee should say, as *Ro.* 1.9. That we serue God in our spirites, but especiallie in prayer; it being not the warbling of words, but the yearning, and panting of the heart after God, and the things of our peace. Such was Christs prayer, *Heb.* 5.7, which in the dayes of

of his flesh did offer vp praiers, and strong cries vnto him, &c. From his soule they came: for they were offred vp with lowd cries, and many tears. And the ardent desire, is the thing which God heareth, though there be no voyce annexed; as appeareth in *Moses*, *Exod.* 14: 15, Why cryest thou vnto me? 2. The prayer outward of the lippes, without the request of the heart, is abhominable in his sight. *Mat.* 15. 8, Cursed is hee that draweth neere with his lips, but his heart is farre from mee. *The spirit is the rise of true prayer: if it proceed not thence, it is an empty ring which God regardeth not.* And this

his maketh prayer laborious, becauſe the ſpirit is to trauaile in it: and the Saints in this regarde, can endure better to heare an houre, then pray a quarter; whereas the world, they think the outwarde repeating of words with a generall intention, to ſuffice. This Popery is naturall, they cry for praying, rather then preaching. It doth ſerue to conuince ſuch prayers as are nothing but vain babbling, & wordes without ſpirit: as with many, the minde is running on twenty things, while the bodie boweth to prayer. Yea, it doth check the indeuotion, and want of ſpirit, that doth creep vpon

Vſe. Reprehenſion.

vs

vs, that are the Lords. And let vs take heed: for a powerleſſe prayer, if it come not from meer feebleneſs, which is accompanied with an abiectneſſe of heart, but as it doth the moſt times from a ſpirit of ſloath ioyned with preſumption; *If we from theſe grounds ſhuffle vp our prayers without pow.r & life*, God wil certainely puniſh our profaning his name, with letting vs fall into ſome ſinne, which ſhall awaken vs with ſmart enough.

Secondly, this doth teach vs that we muſt ſtirre vp our ſpirits in the action of praier, vſe contention, & ſhake off ſuch chilneſſe, as wil run through vs, crying to him that

Vſe 2. Inſtruction.

that is the quickning ſpirit, not being quiet till wee get ſome warmth into our ſpirites: and theſe bee the winged prayers, that flie beyond all the viſible heauens; theſe bee the prayers of ſmoake, in which the Church aſcendeth to God, out of this world, a barren wilderneſſe.

Doct. Fourthly, watching thereunto. Whence marke, *that as vvee muſt pray, ſo vvee muſt vſe watchfulneſſe for furtherance of prayer*: Not that wee ſhould ſit vp late, as in *Nocturnes*; or wake before day, as in morning *Mattens*: But vvee muſt all day long haue a wakening ſoule, that carrieth the du-

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tie of prayer in remẽbrance. Watch & pray, *Mat.* 26. 41. *Col.* 4. 2, Continue in praier, and watch in the ſame with thankeſgiuing. 1. *Pet.* 4. 7, The end of all things is at hand, be yee therefore ſober and watching in prayer. Where we may ſee, it is the mindes waking, which is principally meant, though this wil keep the bodie frõ drowſineſſe, in performing the exerciſe. The primitiue Chriſtians, this is recorded of them; that they did eate their meate, as remembring they were to call on God, by the night ſeaſon. *More particularly, there muſt be watchfulneſſe brfore prayer.* 2. *In it.* 3. *After it.* Now our watch-

fulneſſe before, ſtands in preuenting the impedimẽts, in marking that in the courſe of the day, which may fit vs for prayer. Firſt, this watchfulnes will make a man ſo caſt, and make ſuch riddance of buſineſſe, that he may not haue hinderãces when he ſhall goe to his dutie. God prefixeth a *Memẽto* before the Sabbath; teaching that if one doe not lift vp his minde to it, and in the ſix dayes diſpatch his buſineſſe, hee cannot keepe it when it commeth: ſo there is a mindfulneſſe to be had of him that will not this way be encombred with diſtractions. Secondly, Wee muſt watchfully keepe our ſelues

ſelues from ſinne: Let him that calleth on the name of Lord, depart from iniquitie. *For if we be in the day time indulgent to our luſts, it will be a dampe to our prayers: and when wee yeeld to ſinne, it is a token our Watch is downe*; vve think not of prayer. For if wee meant to make ſuite to a man at night, wee would be watchfull in the day, not to loſe his fauour, by giuing him offence, leſt hee ſhould refuſe vs in our requeſt. 2. We muſt obſerue our wants in the day time; as, how prone we are to runne into worldly mindedneſſe, in wrath, in voluptuouſnes, in fooliſh and vnfruitfull ſpeaking, and therefore,

what need wee haue to cry, Lord, keepe thou the door of our lips. Again, we muſt labour, as to haue a ſenſe of wants, ſo to haue a feeling of the good things God giueth, of the euils hee keepeth from vs: for vvithout the one wee cannot bee poore in ſpirit, nor beg vnfainedly; without the other wee cannot be truely thankfull, and offer vp our praiſe hartily.

Now we muſt watch in praier against indeuotion and wandrings, &c. So *Eſay* complaineth 64. 7, And there is none that calleth on thy Name, neither that ſtirreth vp himſelfe to take hould on thee. *After praier wee muſt marke,* how

how God hath anſwered vs in this or that wee haue entreated. *Pſal.* 5. 3, Early in the morning wil I direct my praier vnto thee, and vvill wait, ſtand as in a watch-tower, and ſee how the Lord will deale with mee, and remember mee in my requeſts. *Pſal.* 130. 5, I haue waited on the Lord, my ſoule hath waited, and I haue truſted in his word, ver. 6. 7.

This doctrine checketh many; ſuch, as when their Watch hath beene downe, runſh vpon praier, euen from pots to praier: when they haue ſupped & giuen thanks, though they haue let their hearts looſe, eat, drunke without fear, ſobriety, profaned their

Vſe 1. *Reprehenſion.*

mouthes with light vnfruitfull ſpeech, yet then before parting of friends, call for a praier. But though they may after a feaſt go to praier, who eat and drinke before the Lord, as *Hannah*, 1. *Sam.* 1. after ſhee had exceeded with a double portion, went and praied deuoutly; yet you that haue let fal your Watch in feaſting, you profane Gods Name when you call for a praier: and many are ſo farre from remembring themſelues all day, that they cannot keep their eyes open while they are a-praying; they are ſo affected, as if it would caſt them into an ague to bee kept awhile in praier. This want of watchfulnes

fulnes is a cõmon euill, and doth vs great hurt. This maketh vs such poore Orators, that when we come to God, wee are barren of praise and request, because we doe not obserue in the day matter for this purpose: this, though we knowe it not, doth make vs complaine of such mists, rouing thoughts, indispositiõ, because wee walke all day long forgetfull. If one should eat codlings, gooseberries, pease, would you wonder if at night hee were wrung in his belly? would you not bid him mend his diet if hee meant to see it otherwise? so, when wee let our hearts loose all day, feed vpon earthly vanity, how should

ſhould they bee heauenly-minded on a ſudden, vvhen bed-time calleth on vs to praier?

Vſe 2. Exhortation. Let vs ſtir vp our ſelues to keepe this watch, that wee may ſee, and walke in the ſtrength of our praiers. *If one be to make an oration in the ſchooles*, hee will not venture *ex tempore*: how much more ſhould wee meditate on the orations wee are to make before the Lord? So *if we ſhould deuiſe any thing by way of petition*, would wee not wait how it is receiued? what is ſaid to it? would we giue vp our petition, and careleſly depart, never thinking on it? how much more ſhould we wait to ſee what will becom of

of our requests to GOD?
With perseuerance. VVhence marke, that *wee must hold out in our daily course of praier.* Doct.
VVhat if God delay, we must not giue in, but like *Iacob*, not let God goe till hee giueth vs the blessing; and like those remembrancers of Sion in *Esay*, giue him no rest till hee accomplish our desire. This, our Sauiour by two parables calleth vs vnto; one, of a friend importuning his friend in the night, *Luke* 11.5.6.7.8. another, of a widow dealing with the vnrighteous Iudge *Luke* 18.2.3.4.5. This perseuerance is a thing so louely, that therefore God doth delay, to see how we vvill be in-

instant, and importunate vvith him. For he doth not seeme to reiect prayers, that hee doth not heare, & grant them, : nay, as seed which is the longest couered riseth the first with most increase: so doe those prayers which God seemeth to bury in forgetfulnes a long time, if we persevere, they shall spring out vvith the greatest blessing. VVherefore vvee must stirre vp our selues, strengthning our feeble knees, erecting our fainting hearts, we must not let delay beate vs out. Shall we stint God, presently to heare vs? Let hypocrites say, *Esay* 58, VVee haue fasted, and thou regardest not. Are we better then

Use. Instruction

Paul

Paul vvho praied thrice, yet vvas glad to reſt in this, that Gods grace vvas ſufficient? better then thoſe that haue ſaid, Hovv long? Haue not vve, vvhen God hath called and knocked, often neglected to anſvver? Let vs conſider theſe things: and though God ſeem to turne a deafe eare tovvards vs, let vs continue our praiers with patience.

Finis.

H: 98: THE Will for the DEED.
2 Cor. 8:12. Mat: 10: 42.

If there be first a willing Heart,
the Lord the same accepts:
And what one hath takes in good part
and pardons our defects.
Cold water onely, one small Cup
to a Disciple Spar'd
For that names sake, is sure summed up,
and shall not miss Reward.
20. Rom, 8: 26. Eph: 3: 20.

Nor will he quench the Smoaking flax
nor break the bruised reed:
Till Judgment have a sure dispatch
with victory to Speed.
And tho we know not how or what
to pray for as we ought,
His Spirit helps our wants in that
beyond our speech or thought
21.
To him in all & Church therefore
be glory yet agen,
Thro Ages all for evermore,
by Jesus Christ Amen.

H: 99: Scriptures ~~ Joh: 5. 39.
Search Scriptures for ye hope thereby
eternal Life to have:
And those are they that testifie
of him yt came to save. Ro: 15: 4.

For what of old is Registred,
was for our Learning pennd
That we by Scriptures comforted
might hope unto the end.
2 Pet: 1: 21.

The